

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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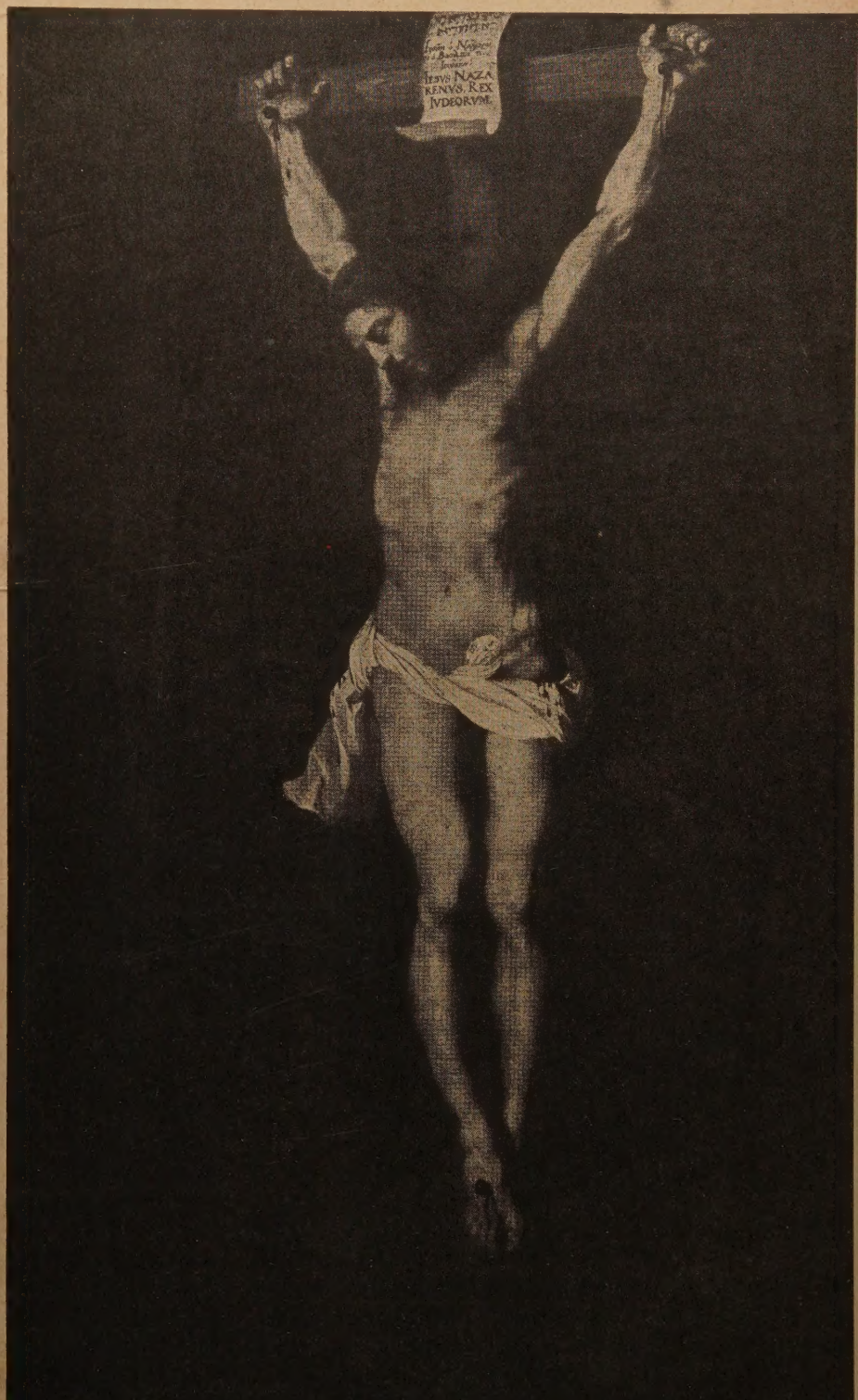
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LETTERS

Answer to Fr. Dubois

TO THE EDITOR: I would like to offer a humble and serious reply to the article in the L.C. issue of March 11th, entitled *Judgment at the House of God*, by Chaplain Dubois.

And the point of my reply is this, to disagree with that prime sentence in Chaplain Dubois' article that the "we all must recognize that the clergy are at fault!"

Of course we clergy have had our faults in this business of not reaching people adequately with "any definite knowledge of what Christianity is and of what in action the truths of the Gospel are." There are some pretty sad examples among us clergy who have made a perfect botch of our ministry in this way. But by and large I think that the clergy as a whole are doing the best they can in the midst of some very contrary circumstances.

I have been in the ministry now almost 19 years. I have been in three average parishes in three different dioceses (St. Paul's, Kittanning, Pa., 8 years, 3 months; Good Shepherd, Shelton, Conn., 7 years, 7 months; St. John's, Auburn N. Y., 1 year, 7 months). Besides my keen interest in ordinary parish work, I have always been interested in association with my brother clergy, both Episcopalian and non-Episcopalian. I have been the president of three different ministerial associations. And out of that rather general experience with Church life I do not think "that we all must recognize that the clergy are at fault!"

As regards men in military service and our pastoral ministry toward them before and after they entered the military service of their country, I find nearly every clergyman (Episcopalian or non-Episcopalian) doing or trying to do nearly everything he can by way of pastoral ministry for these men. There is one thing we have been negligent on and that is this matter of referring our men (and women) who enter military service to the chaplain (or Episcopal chaplain) at the place where they are serving. Why do we not do that? I used to do it for a while. I gave it up chiefly for two reasons: (1) because we tell our men entering military service to make themselves known wherever they are to their chaplains in every way possible, and (2) because we feel that this constant referral is too cumbersome and endless compared to having the service man make his ownself known. For practical purposes the man in the average parish—with

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

to paid secretary, and no day off from every other duty—has to draw the line somewhere in his endeavors every 24 hours of a even day week to be a faithful shepherd in Christ's name to the people committed to his charge!

We clergy should not endeavor to escape the truths of judgment contained in Fr. DuBois' article, but I think that the faults of the laity in our churches should be included in any Church-wide judgment. The average layman tends to be very wary of clergy who teach "what Christianity really is and what the truths of the Gospel are" . . . at least we do not usually find them among our most enthusiastic supporters when we try to do that. There are, of course, the sterling exceptions to that statement.

When one is rebuffed by even well-meaning laity when one is trying humbly to do one's duty as Christ has shown us, a person will sometimes ask you afterwards, "Why do you still keep on trying?" And then we may have a chance to confess to them just why we are in the ministry . . . not to please men, Heaven forbid! . . . but to "follow the gleam" in Jesus Christ, come what may!

And as you consider Jesus Christ in some discouraging moment for a clergyman you realize that Jesus Christ even in His day had His problems in trying to get His message across. When He really spoke and taught the real meaning of His message many of His disciples followed not after Him!" It seemed to have discouraged even Him, for He said to some of His intimates, "Will ye also leave me?" To which one faithful layman replied (I think Peter wasn't yet a designated apostle by that time), "To whom shall we go? Thou hast the words of Eternal Life!"

This letter is not written with any intent to "pass the buck" to the laity in this matter, nor to try and scold them in these things. My only intent is to try and say a word as I think the average earnest parish priest sees this question.

(Rev.) LOUIS L. PERKINS.

Auburn, N. Y.

Editor's Comment:

Fr. Perkins is unquestionably correct in saying that the greatest pressure toward indifference and spiritual deadness comes from unconverted laypeople; the Church, as our Lord said, is full of "tares," weeds which cannot be uprooted without destroying the wheat. It is the joint responsibility of the clergy and the more wholehearted laypeople to labor for the conversion of the rest, and the deeper dedication of themselves. Yet, the clergy as a whole, together with the laity, may deserve the indictment that they have too readily succumbed to the pressure of the unconverted in planning and carrying out Church activities.

Church Publications

TO THE EDITOR: The March 11th issue of THE LIVING CHURCH has just reached my office, and needless to say, I found the last item in the Armed Forces column of great interest. I am glad Mr. Kremer and Fr. Taber have made an issue of this matter concerning the *Link* magazine.

On page 31 of the January issue of *Link* is published a letter which I wrote to the editor of *Link* during the month of November, protesting an article by a Protestant chaplain. I for one feel that it is high time the Church quit contributing to interdenominational organizations for publications, etc.,

and gave a little more support to Episcopal publications. When the Church starts publishing pamphlets and tracts in an appealing form, instead of the rather drab publications which are being used today, such publications will pay dividends in the form of a greater number of truly devout Episcopal Churchmen. This can be accomplished only with proper funds. Therefore, I say: Let us stop "arming" the "enemy" and begin "training" our own "forces."

(Cpl.) JOHN S. (JACK) DUGGER,
Chanute Field, Ill.

God-centered Parishioners

TO THE EDITOR: I have just finished reading Chaplain Dubois' articles and the *Statement Signed by 100 Chaplains*. Yesterday [March 11th] I read the Pastoral Letter to two congregations.

One comment I should like to make, or rather one question I should like to ask. When adults refuse to study, when adults refuse to accept the teaching of the Church, when adults refuse even to admit that, "my bounden duty is to follow Christ, to worship God every Sunday in His church; and to work and pray and give for the spread of His kingdom," what new move should a parish priest make?

The people of the United States of America have boasted so much of their freedom that in large measure each individual has become unwilling to accept any authoritative teaching. "Let your conscience be your guide," is the old slogan. The mind of Christ, or the mind of the Church has no authority for the average Episcopalian. It matters not how much one teaches, it matters not what system one uses, the individual claims the right, the sole right, to interpret that teaching as he or she thinks best.

Years ago the Rev. Drs. J. G. H. Barry and S. P. Delaney wrote in *The Religion of the Prayer Book*, the kingdom of God is not a democracy, but a kingdom; and in that kingdom, God is both King and Law-maker. We may not like to have it so, but so it is.

That puts the matter in a nutshell. The people resent any authority, even the authority of God, and believe that by some principle of democracy they can bring in the kingdom of God by popular vote.

The Church has a doctrine, discipline, and worship which belongs to every member of it. When the clergy and laity recognize that fundamental fact, and are willing to act on that premise, then we shall not have to ask ourselves the question "Is my parish God-centered?" The real question should be are the lives of the people of this or that parish centered in God? When they are, we shall be able to dispense with much of the machinery which now seems necessary to "keep the pot a-boiling."

(Rev.) HERBERT HAWKINS.
White River Junction, Vt.

Editor's Comment:

If God were a King of the mundane type, the problem could be solved by an authoritative proclamation of His demands of doctrine, discipline, and worship. But the essential significance of the whole drama of redemption is that the Kingdom of God is a republic just as much as it is a Kingdom. God has really given us the choice of electing Him and has conducted a campaign among us! His party workers of the Church, accordingly, have the job of winning allegiance to Him by methods which do not destroy human freedom.

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STRICTLY BUSINESS

WHEN A YOUNG WOMAN on a suburban train gave Linden Morehouse a nasty scowl after he asked her to share her triple-seat with him, he wasn't too disturbed. There always seem to be some riders who don't feel uneasy at occupying three seats while other persons stand. But when he did sit down and the girl leaned over and said in a very cooing voice: "May I put my little head on your big shoulder?" he *was* somewhat taken aback. One deep breath, and he knew it wasn't perfume that saturated the air!

* * *

SERGEANT FRED NORDHORN, former M-G employe, has been returned from England and is now in Halloran General Hospital, Staten Island, recuperating from injuries received in France last year. At the time of this writing, Saturday, he was expected momentarily at the office for a visit.

* * *

RAY FENNING, M-G traveler and advertising head, becomes a member of the armed forces this week. Last Saturday he was guest of honor at a luncheon. Employees of the firm gave him a matching leather shaving kit and billfold as going away presents.

* * *

NEWEST EMPLOYE of the M-G Company in New York is Miss Jean Surdam, formerly with the Macmillan company. She did the religious book advertising there. Her new work is copywriting and advertising layout for the sales department.

* * *

SOME ISSUES ago, I reported a remarkable case of absent-mindedness, the report having come to me from Operative 13. It now appears I will have to plead guilty to mixing up names, for Dr. Gifford writes: "While having lunch with Bishop Hart I was admonished by him not to be so busy as to make the error referred to by you in your column recently. I don't mind in the least a joke with my old friend, Oliver, but in this instance you have the wrong man. It wasn't I but another priest who appeared on February 21st thinking he was scheduled to preach and had to sit and listen to me. He said his sermon would keep till the following week—and it did. Incidentally, it was a good one." Further investigation by Operative 13 has revealed the absent-minded one was Dr. C. Avery Mason, author of a forthcoming (autumn) M-G book.

Leon McConley



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Class Room Dramatics

AFTER you have run through all the other devices for activity in the class, why not try "acting it out"? Some teachers do it instinctively. But we could all do it now and then, if we would see the possibilities, and discover the fun of it.

Here is the way it works. A fifth grade class has just finished its planned work. The teacher wants to use dramatics to develop the lesson better. Joseph is sold into Egypt. (Genesis, Chapter 37.) It is full of possibilities, and there are plenty of characters. For instance:

Teacher (who has thought it out thoroughly in advance): "If we should act this story out, who would be the main character? Where is the scene? (Note: Don't call for a class decision too quickly, as for a major project, but get their imagination rolling first. "If we acted . . ." Then the doing of it comes as a special challenge.)

Teacher: "I'll ask Walter to pretend he is Joseph. Now, Walter, what was the errand your father Jacob asked you to do?" (Walter replies!)

Teacher: "You might walk along here, Walter, wondering where you would find your brothers and their sheep. As you go along, what are you thinking about? Have you had any dreams lately?"

Walter has his place now, is catching on, as are also the others.

Teacher: "We'd better have the brothers—over here. What are some of their names? What are they doing? (Sitting around the camp.) What are they talking about? Then, which one sees Joseph coming?"

So the story is recalled, and the setting and actions are sketched. Then the teacher says, "Now, let's go through it from the beginning."

Lines spoken are, of course, made up by the actors. No properties or costumes are needed. From sitting around a table the group is suddenly acting. The teacher is stage-manager, drill-master, yet the pupils do much of the inventing.

Teacher: "How shall we have Joseph in the pit? Here—he can just be on the other side of this chair, on the floor."

There will be some horse play and gaiety, yet it is surprising how seriously children take hold of such imaginative activity. If you don't believe it, try working out some past story you have studied.

FOUR SUGGESTIONS

A few definite suggestions. 1. Have the scenes and action well thought out in the teacher's preparation, but present it *as if* spontaneous and worked out by the children. It will increase one's skill immensely thus to use the creative methods of project teaching. 2. Assign the characters yourself, at first. Reason, the children make it a

popularity contest, or else the loudest demands a part. And it wastes a lot of time. You can then change the parts around for a repeat, and they do love to reenact their favorite story. 3. While directing the first action, be alert to accept every good suggestion offered, as to properties, lines, or business. 4. Save for the end of period, as a relief from restlessness.

FOR THE WHOLE SCHOOL

An audience to witness the acting is always good. Therefore, when a story has been well worked up by a class, try inviting another class to see it. One plan is to ask every class in a given department, or even the whole school, to prepare one story for presentation before the others. This can well be at the opening service, with each class performing on an assigned date. Most stories require from eight to fifteen minutes.

Chancel pageantry is well recognized, and can be kept simple if sincerely done. There are enough properties at hand: a chair, a bench, a prayer desk, a small table, a screen. If needed, one child may announce the setting and subject.

Question: Should we allow pupils to portray the person of our Lord? Why not? Doubtless this objection comes from adults who have witnessed various Passion Plays, and have not felt happy about the person who has taken the part of Christ. Others have a real feeling that no one is worthy to take the part. Yet with children, none of these objections obtain; certainly not with boys and girls up to 14. To avoid any seeming irreverence, the teacher must take pains to create the atmosphere, cause the assignment to be felt as a solemn privilege.

Dramatization is a fine review, good physical activity, and gives scope for interpretation and imagination. It is loads of fun.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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PALM SUNDAY

GENERAL

FINANCE

Good Friday Offering

Urging universal participation in the Good Friday Offering this year, the Presiding Bishop said: "May we all pray and give generously in this difficult year that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice, and triumph."

The Good Friday Offering is a vitally important item in the budget of the Jerusalem and the East Mission, making possible much of its work in the Holy Land, Transjordan, Syria, the Lebanon, Iraq, the western shore of the Persian Gulf, and the island of Cyprus, as well as parts of Turkey. In addition the Offering aids Anglican coöperation and assistance to the ancient Eastern Churches, and the Orthodox Seminary in Paris.

At National Council offices in New York it was stated that the outlook for a large Good Friday Offering seems particularly good. To the middle of Lent, 70,000 illustrated folders had been ordered by parishes, and 80,000 Offering envelopes. The orders came from every diocese and domestic missionary district of the Church, indicating a truly Church-wide appeal for the support of the important work now being done, and to make possible the grasping of many new opportunities growing out of the war.

RELIGIOUS ORDERS

Plans for Religious Life

Centennial Modified

By ELIZABETH McCracken

The committee in charge of the arrangements for the celebration of the Centennial of the Restoration of the Religious Life to the Anglican Communion has announced modifications in the plans for the observance of the centennial on April 9th, in the Cathedral of St. John the Divine, New York City. These changes are all owing to further information from the ODT as to travel restrictions, not known to the committee when plans were made and widely announced. [L.C., March 11th, p. 5.]

In a four-page letter, dated March 9th, sent to all the clergy of the American Church, and signed by the Rev. Granville M. Williams, SSJE, the Rev. Alan Whittemore, OHC, and the Rev. Fr. Joseph, OSF, these changes are listed and

explained. Delegates of all the American and Canadian Religious Communities, about 30 in all, will be present, with their chaplains, and their associates, both clerical and lay. But the numbers will be smaller than had previously been hoped. An important provision is that delegates should be those who live near enough New York to reach the Cathedral from their homes on April 9th. Since the service does not begin until 11 o'clock, this still allows for attendance from distances of some length. In many instances, delegates may already be near at hand, because of preaching or other engagements in New York City.

There is a large number of religious and associates within easy reach of New York City. It is now suggested that they represent in the Cathedral all who live too far away to make the journey. It is urged that all who cannot come, remember the centennial with special prayers on April 9th, attending a celebration of the Holy Eucharist, if possible, with special intention.

The ODT restrictions make it inevitable that fewer monks will be available for the procession. Therefore, those who come will have special places assigned them in the congregation, and will not march. The nuns and women associates will have assigned seats, together, as previously planned.

Another curtailment is in the matter of the historical exhibit and the table of publications. These will be omitted. The *Directory of American Religious Communities*, however, will be on sale as announced.

Still another restriction must be accepted, because of war conditions. As announced, luncheon will be served in the undercroft of Synod House; but only for the nuns. It is proposed to make other arrangements for the monks.

The Sung Eucharist will be at 11 o'clock in the Cathedral, as announced. The celebrant will be Bishop Campbell, OHC, and the preacher Bishop Burton of Nassau. The customary ceremonial of the Cathedral will be followed. At the afternoon meeting in Synod Hall, beginning at 2:30, Bishop Conkling of Chicago will be the principal speaker. There will be opportunity for discussion.

The committee has earnestly asked all the clergy of the Church, in the letter sent to each one of them, to preach on the religious life on April 8th, if possible. The clergy in and near New York have been particularly requested to do all they can to interest local Churchpeople in the centennial events. It is confidently hoped that, in spite of the severe restrictions,

there will still be a congregation and an afternoon assembly which will fill first the Cathedral and then Synod Hall.

Sisters Selected for Puerto Rico

At the time when the 100th anniversary of the revival of religious orders in the Anglican communion is being celebrated, the Community of the Transfiguration will begin work in Puerto Rico. A small convent is to be built on the grounds of St. Luke's Hospital, Ponce, and it is hoped that the four Sisters may be able to go by October. Three have already been selected.

Sister Esther Mary will be Sister in charge. She has been doing physical education and recreational work at the Negro Mission of St. Simon of Cyrene, Lockland, Cincinnati. Sister Julia Margaret has been director of religious education in the community school, and also directs the church school in a Cincinnati parish. Sister Mary Elizabeth is a trained kindergarten, and is skilled in Church music. She has been Sister in charge of Bethany Home for Girls, Glendale, Ohio.

The Sisters are now studying Spanish, and hope to have a working knowledge of the language by the time they reach the field.

The plan is to have one Sister give her time to religious training, social service and occupational therapy in conjunction with the work of St. Luke's Hospital. The other Sisters are to devote themselves to missionary work in and about Ponce under the direction of the bishop. One will probably be a "home" Sister, caring for the convent, for guests, and those who come with needs.

The work of the Sisters will be among the Puerto Ricans, with special emphasis on work among women and children.

PUBLIC AFFAIRS

Prayers for San Francisco

Conference

The Presiding Bishop urges people of the Church to join with all other Christians in prayers for the Conference of the United Nations in San Francisco beginning April 25th. In a statement released he said, "Churchmen and most of the people of the world look forward with great anticipation and hope to the Conference. What is done at this Conference can determine in large measure the future peace of the world. We are all conscious of the need for God's guidance in these deliberations. I have been happy to join

with the representatives of other Churches in the Federal Council of the Churches of Christ in America in issuing the following Call to Prayer for Sunday, April 22d and Wednesday, April 25th. I hope that in all our churches, both in public worship and in the private intercessions of the people, prayers will be lifted to Almighty God for His guidance and blessing on the Conference."

The Call to Prayer issued through the Federal Council, to which Bishop Tucker refers, is as follows:

As the Conference of the United Nations convenes, let us give thanks: That the opportunity is now given to make a new beginning in the development of effective world community for the maintenance of peace with justice.

Let us confess: That we have been concerned too much with our own affairs, indifferent to the needs of others and unready to make sacrifices to prevent war and to insure peace.

Let us pray: That out of the suffering and sacrifice of our wartorn world there may be born a new willingness among men to work together for the common good; That the Holy Spirit may give to the conference delegates both the will and the wisdom to fashion an organization which shall bind the nations effectively together for mutual protection and benefit in one family of mankind; That our government may be guided to accept its responsibilities to give the full support of the United States to all constructive agreements which the conference may achieve; That the peoples may undergird their governments and the international organization now projected in the development of world order, freedom and justice under law; And that to the Churches and nations God may give a deeper faith in the possibility of a better world order, based upon His holy and redeeming purpose as revealed in Christ, and a strong will to persevere in its achievement. Amen.

Vatican Denies Negotiations With Russia; Belief Persists

Vatican quarters have denied a report in the Rome newspaper, *Il Tempo*, that negotiations are under way for a Vatican-Soviet agreement.

Il Tempo had stated:

"Vatican circles today confirmed reports of discussions being conducted by the United States government toward an accord between the Vatican and the Soviet.

"The American initiative, which was started with President Roosevelt, and is being fully supported by England, is believed developing favorably. It will probably lead to a concordat between Russia and the Holy See."

Despite the Vatican's denial, which came through its press office, informed clerical circles in Rome were said to be more and more convinced that a rapprochement between the Vatican and Moscow is on the way, and that the forthcoming visit of Edward J. Flynn, personal representative of President Roosevelt, may have significant results.

Meanwhile, according to Fascist radio

broadcasts, Mussolini's supporters are "deeply concerned" over the possibility of a Vatican-Russian agreement, since this would destroy their last hope of mobilizing a crusade of Western Christians against communism.

Rome newspapers have referred increasingly to the possibility of a Vatican agreement with Russia. Up till now the Vatican has maintained complete silence on the matter. Competent observers, however, profess to read between the lines of recent articles in *Osservatore Romano*, Vatican newspaper, strong indications that a *modus vivendi* is being worked out.

For example, in a lengthy article about Finland, *Osservatore* noted that the great majority of the Finnish people desire stabilized and cordial relations with Moscow, and pointed out that such a policy is not a monopoly of the leftist extremists.

"This means," said *Osservatore*, "that it is not necessary to be inscribed in a particular political party to desire good neighborly relations with Russia."

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ORTHODOX

Ecumenical Action Committee Set Up in Paris

An Eastern Orthodox Committee for Ecumenical Action has been set up in Paris under the chairmanship of Archimandrite Jonesco, of the Rumanian Orthodox Church. The committee comprises representatives of various Orthodox Churches having parishes in Paris. Prof. Nicholas Zander, of the Russian Orthodox Theological Institute, is vice-chairman.

To Report Reunion Terms At Council of Bishops

Terms of the proposed reunion of the autonomous Russian Orthodox Church of America with the mother Church in Russia will not be disclosed until a council of American bishops is held, Bishop Alexis declared in San Francisco at Holy Trinity Cathedral.

Accompanied by the Very Rev. Joseph O. Dzvovichik, Bishop Alexis recently returned from Moscow where he conferred with Patriarch Alexei on proposals to end the 27-year-old separation between the Russian Church in America and the Moscow Patriarchate.

Declaring that the separation started with the revolution in Russia, Bishop Alexis asserted "there has never been a breach between the Orthodox Church here and the mother Church." He said:

"Lack of proper communication due to the revolution brought autonomy to the Church in America. The proposals brought back to America should make possible the reunion not only of the Church in America, but of all Russian Orthodox Churches throughout the world. It should pave the way for a closer understanding with the mother Church."

Participating in plans for the forthcom-

ing council of bishops to consider the Moscow proposals are Metropolitan Theophilus, Archbishop of San Francisco; Archbishop Tikhon; Bishop Alexis; and Fr. Dzvovichik. It was announced that arrangements for the conference will be completed within ten days.

LABOR

CLID Program

The Church League for Industrial Democracy has sent to members a new program dealing with problems that must, in the opinion of its national committee, be faced today if we are to have a world of peace based upon justice. The program is the result of a conference of new members held in New York and later ratified by the national board of directors. With the program there has been sent a covering letter stating that "members are not required to subscribe to all the points" but that members doubtless will "subscribe to its general philosophy and want to act upon one or more of the points set forth." The letter also states that the program is for the immediate situation with a revision promised as events dictate.

The aim of the organization is first set forth as being concerned with the relation of man to man in the processes of production in the light of Christian teaching. Production—the bringing forth of abundance from nature's resources—is here regarded as the area of man's relation to nature and his use of nature's resources for human life. The League's aim in this area is "to promote in all industry, national and in the nation's international relations, the full expression of Christian concepts which constitute for us as Christians the sure source and guarantee of the essentials of true democracy. Industrial democracy as an aim for us is an obligation imposed by Christian teaching. The League considers that its social responsibility is to interpret to Church people for their information and action the important issues in the field of its concern."

The program is divided into four parts: the home front, the international front, the Church, and plans of the League to further the program.

DOMESTIC ISSUES

On domestic issues the League calls for action on nine issues as follows:

1. Full employment at adequate wages is essential to the democratic ordering of economic life. Toward this end, in the shift to a peace-time economy, fair and just reemployment regulations must be directed.

2. An annual income in the form of an annual instead of a mere daily or hourly wage should be guaranteed to all workers, including working farmers.

3. Buildings, equipment, and other commodities which are public property, if regarded as "surplus" in the postwar readjustment, must be used for the benefit of the entire community.

4. Even in the war emergency, the so-called national service legislation which conscripts labor without conscripting

wealth should be opposed, first, on ethical grounds, and second, because in the experience of both labor and management such compulsion is held to be ineffective or the purpose of increasing production.

5. Collective agreements between unions and management are supported as basic industrial democracy. Legislation which would undermine organizations, such as prohibition of the so-called closed shop, the licensing of union officials, and other similar measures interfering with the established rights of collective bargaining should be opposed.

6. We support the position of women in industry, that the so-called equal rights amendment to the federal constitution should be opposed on the ground that it would deprive women of their important right to legislation which establishes healthful standards for their work.

7. The gospel proclaims equality of all men before God, and the abundant life for all on equal terms. Therefore, restriction of rights or maintenance of privileges on account of race, creed or color should be outlawed.

In line with this principle, the national fair employment practices committee should be continued by Congressional action, and similar state committees should be established.

The Church itself in all its relations, internal and external, should observe this principle against discrimination and for equality.

8. As contrary to the principles of political democracy, and therefore opposed to the progress of industrial democracy, all poll-tax legislation should be repealed, and the League advocates unremitting activity toward that end.

9. Because of identity in immediate aim in all essentials included in our program, and because the National Citizens' Political Action Committee has been organized to bring about support of the unions' political program in all areas of common interest for the general welfare, the League urges upon all its members that they seek opportunities for coöperation with the National Citizens' Political Action Committee and its local representatives.

INTERNATIONAL FRONT

On the International Front the CLID takes the following positions:

1. As the first step toward a just and durable peace, we support the proposals put forward at the recent international conference at Dumbarton Oaks, and we urge Churchpeople, diocesan conventions, and Church organizations to inform the state department and their senators that they support these basic principles and the organization outlined for putting them into effect.

2. Complete support of international democracy and opposition to fascism call for immediate cessation of relations by the United States with Franco's government in Spain. The CLID will coöperate fully with organizations aiming to break relations with the Franco government and seeking support for the Spanish republican government in-exile.

3. The people's movements in liberated

countries are to be supported in every possible way.

THE CHURCH

The Church, as well as League members, is then called upon to act on a number of issues as follows:

1. A social action division should be established in the division of social relations of the National Council.

2. It is incumbent upon Church leaders, particularly those in high and strategic places, to make the social demands of the Church heard and understood.

3. The use of the name of religion by reactionary organizations, such as Spiritual Mobilization, Inc., to cloak their fascist program, is to be opposed and exposed.

4. There should be an exchange of delegates between Church and labor at the meetings and rallies of either groups.

5. The CLID has an obligation to supply servicemen with information to aid in their orientation to civilian life, to the end that they may take their place with those forces seeking the extension of democracy.

PROPOSED STEPS

To the end that this program may be more effectively carried out, the CLID proposes:

1. A series of tracts elaborating points in this program, which shall be sent to all members and other interested persons.

2. Revitalizing of CLID chapters.

3. Establishment of chapters in seminaries.

4. Regular publication of a bulletin in which action that members are called upon to take shall be stressed.

5. Issuing of releases to the Church press.

6. Publication of a devotional manual.

7. Promotion of institutes similar to the one held at the Episcopal Theological School.

8. Immediate employment of a fulltime office manager and, as soon as possible, employment of a field secretary or secretaries.

INDIAN WORK

Gratifying Growth

The Holy Apostles' Indian Mission, Oneida, Wis., has shown a gratifying growth during the past year, according to a statement issued by Bishop Sturtevant of Fond du Lac. The membership is now 707 communicants in good standing, with 153 children in the Saturday church school; 220 Oneidas, including four women, are in the armed services of the country.

The Day School has been much improved, the Bishop said, by new lighting, new paint and flooring, and it now has two fulltime teachers and an enrolment of 55.

Rug-weaving looms have been paid for by their own products, and plans are under way for a new kindergarten room and another teacher.

Bishop Sturtevant points to a fine

growth of coöperation among all the Oneidas of the community, as shown by "joint meetings on common interests, union services such as the World Day of Prayer, shared even by the Roman Catholic priest and his group."

For the first time, the Indians have this year appropriated funds toward the support of their priest.

ACU

Tracts Available for Chaplains

The American Church Union through one of its committees has issued three tracts intended for distribution to Churchmen in the service. The first of these, *So You Are an Episcopalian*, by Chaplain A. J. Dubois, outlines the general duties and obligations of a Churchman in the service; the second, *A Dedication for Those in the Armed Forces*, is a small folding card which can be slipped into the pocket of the service Prayer Book and has suggested devotions for morning and evening and a brief form for spiritual Communion; the third, *What Do You Know*, by Frs. Joseph and Martin, of the Order of St. Francis, is a brief instruction on the Creed. Over 70,000 of these have already been distributed and it has been necessary to reprint them.

They may be obtained without charge by chaplains and by parish priests to send to their men and women in the service. To others they are available at five cents a copy.

They may be obtained from the American Church Union Committee, Box 8, Mount Sinai, N. Y.

RELIEF

UNRRA Clothing Collection

Almost every mail brings to the Presiding Bishop assurance from several bishops that they will back the clothing collection plan of the UNRRA about which Bishop Tucker wrote them recently.

Bishop DeWolfe of Long Island assures that the diocese will "use every resource at its command to further the collection. Local parishes will be asked to publicize it, serve on local committees, and offer their parish houses as collection centers."

Other bishops who have written to assure the Presiding Bishop that they will do everything in their power, are Bishops Manning of New York, Hobson of Southern Ohio, Maxon of Tennessee, and Dallas of New Hampshire.

PROVINCES

Washington Cancels Fall Synod

The provincial council of the province of Washington, at its meeting in Baltimore on March 13th, decided to cancel the meeting of the provincial synod scheduled this fall. This action was taken after careful review of the ODT ruling about meetings.

ENGLAND

Visit With Dr. Fisher

¶ Stopping in England while en route to Jerusalem, the Rev. Francis Bloodgood visited with the Archbishop of Canterbury. Dr. Bloodgood, who is in Jerusalem as the Presiding Bishop's representative in the Anglican Cathedral of St. George, is THE LIVING CHURCH's correspondent for Jerusalem.

Fr. Bloodgood, who has arrived safely at his destination, has been given an APO address, which will facilitate greatly correspondence with him from this country. His letters should be addressed: c/o Area Chaplain, Headquarters CON. Z. APO 887, New York.

By the Rev. FRANCIS BLOODGOOD

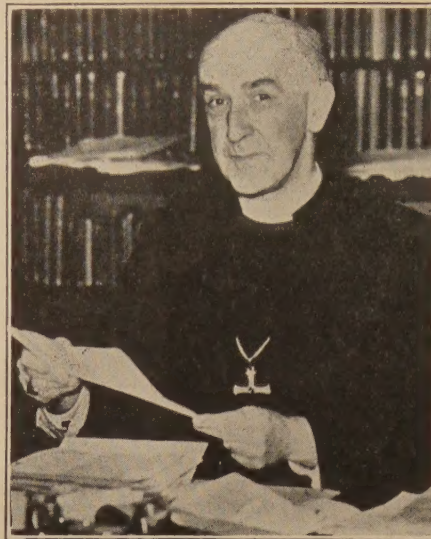
Here in London it has been my privilege to carry a letter from the Presiding Bishop of the Episcopal Church in the United States to the new Archbishop of Canterbury. The Archbishop has been officially and legally placed in office, although the ceremony of his enthronement at Canterbury Cathedral waits until the Easter season.

Archbishop Fisher is known for what might well be called an "architectural mind." During his years as Bishop of Chester, it was observed that Dr. Fisher could and would, in the course of conversation about the diocese, take up a pencil and make a sketch of the plan of any vicarage in the diocese that might be mentioned. This shows also his personal attention to the welfare of the clergy. Anglican clergy are not always laudatory of their fathers in God. But Archbishop Fisher has won the regard of the clergy by his friendly and understanding acts.

Dr. Fisher is the son of a country vicar. The Fisher family is well known in the Church and the family coat of arms carries three Kingfishers. Dr. Fisher has a brother who is Bishop of Natal. Dr. Fisher went to school at Marlborough and won honors at Exeter College, Oxford. At 27 he became headmaster of Repton, in succession to William Temple. From Repton he was called, about 15 years ago, to be Bishop of Chester.

His years as Bishop of London have been the war years. His home has received a share of bombs and only part of it is habitable. He said his guests like to pick up the bomb fragments and broken glass as souvenirs but can hardly conceal their disappointment in finding no traces of the Archbishop's blood upon these evidences of the expenditures of ammunition against the Church Militant.

The Archbishop showed me his "Morrison" bed. This bed has a steel top and steel netting on the sides. The netting makes the bed rather airless but does protect a sleeper from flying glass and the steel top wards off minor blows when the ceiling comes down. He showed me the handles at either end of the bed. If one were buried beneath a destroyed house,



Acme.

THE ARCHBISHOP OF CANTERBURY.

the bed could serve as a coffin. These "Morrison" beds, named for the efficient Home Secretary, Herbert Morrison, are popular with families that prefer staying at home to sleeping in public bomb shelters.

Before I had the pleasure of meeting the Archbishop, a prominent layman had told me that "Dr. Fisher is always cheerful." Obviously, it takes a strong character to be cheerful as Bishop of London from 1939 to 1945. Yet Archbishop Fisher is not over-bearing in his strength. Members of his staff say that although his mind works clearly, decisively and with directness, he is also patient and sympathetic. I found the Archbishop as easy to meet and visit with as our own Presiding Bishop Tucker.

Dr. Fisher is known in the United States as the Archbishop with six sons. It was my great pleasure to meet Mrs. Fisher, the mother of the six. Mrs. Fisher is a lady of quiet charm and makes the home for her husband and sons. She is also ready in her public duty, and has served as president of the Mothers' Union of the diocese of London.

Archbishop Fisher specially commended our American chaplains. Chaplains Weaver of the Army and Lash of the Navy, who are in London, enjoy the hospitality of the new chief pastor of the world-wide Anglican communion.

Revival of Religious Life

Plans are being made for observance of the centenary of the revival of the Religious Life in the Church of England. The first Anglican sisterhood was inaugurated by Dr. Pusey on March 26, 1845, in a 10-roomed house near Regent's Park, London. There two sisters, with no experience to guide them or novitiate to test their vocation, embarked on a life founded on the Augustinian Rule. Their external work was mainly the visiting of the sick poor of a populous district and receiving and training orphans. It was known as the

Community of the Holy Cross and was later absorbed in the better-known Community of the Holy and Undivided Trinity which Miss Sellon founded at Devonport.

Today the Official Year Book of Church of England lists nine religious communities of men and over 50 of women.

Free Church Rites May Be Used In Anglican Cemeteries

Free Church rites may now be conducted at burials in Church of England cemeteries, and adherents of Free Churches may be buried by their own ministers. The historic change was brought about by a declaration of the Archbishop of York on recommendation by the legal committee of the Church Assembly.

The Archbishop declared that any provision in deed of gift for churchyard extension that restricts the form of burial service to that of the Church of England must be void.

By the law of 1880, nonconformists were given access to graveyards and consecrated cemeteries on giving certain notice, but the aim of this law has been defeated in some cases when donors of land for cemeteries inserted a clause in the deeds that only the Anglican service could be used at burials.

Free Churchmen greeted the Archbishop's declaration with satisfaction. Although unpleasant incidents have been rare, recently there have been occasions when parish clergymen have insisted upon graveyard rites undesired by bereaved families.

Fiery Cross

This year marks the 21st anniversary of the institution of the Fiery Cross after the first Anglo-Catholic Congress of 1923. The Fiery Cross, the symbol of a campaign for the conversion of England, was carried from parish to parish, remaining one day and a night. In the first few years Station Days were observed by some 2,000 parishes. Last year, though the Cross is no longer passed as before, 640 parishes kept Station Days. Over 500,000 copies of the booklet *Hours of the Fiery Cross* have been sold. There is now in preparation for use at the end of the year *An Hour of Prayer for the Soul of England*.

Baptist Leader Refuses to Be Patron of Coventry Cathedral

Dr. Henry Townsend, moderator of the Free Church Federal Council in London and principal of Baptist College at Manchester, has refused a request from the Bishop of Coventry to be a vice patron for Coventry Cathedral's reconstruction appeal.

The Bishop, Dr. Neville Vincent Gorton, had written, "I write personally within the high church tradition of Hooker,

Andrews, Laud, and the Catholic faith of the Book of Common Prayer."

Taking exception to this statement, Dr. Townsend replied: "Laud was an enemy of religious and political liberty. I do not think Laud's death was a martyrdom. My sympathy is with the victims. Free churchmen in the 17th century were unable to divorce Laud's theology from his politics."

Archbishop William Laud of the Church of England was hanged on January 10, 1645, after Parliament's abolition of episcopacy early in 1643, in a political strife with King Charles I which was sharpened by religious grievances.

Dr. Townsend, who retires as moderator of the Free Church in a few weeks, did not consult the Federal Council before writing his letter, and the Council was not committed to his views.

GERMANY

Munich Cardinal Reports Germans in State of Tiredness and Despair

The German people are in a state of tiredness and despair," according to a report received at the Vatican from Michael Cardinal Faulhaber, Archbishop of Munich.

In another message, a German cardinal, whose name was not disclosed, said that Nazi persecutions of German Catholics have never been as bad as they are now."

Cardinal Faulhaber gave a vivid description of the recent bombing of Munich during which its famous cathedral was completely destroyed a few hours after the cardinal had celebrated a Mass attended by thousands of worshipers.

"There is not a single church in Munich proper that has not been bombed," the prelate wrote.

He made no criticism of Allied bombings, but commented: "The results of the bombings of Germany should not be overestimated."

The reports are the first direct information received at the Holy See in more than three months from the German hierarchy.

CHINA

Joy in Returning

Not content with retirement after 47 years—from 1898 until evacuation in 1940—of devoted service in China, Fr. Robert C. Wood in 1944 persuaded National Council to let him return to China. His deep joy in his return is evident in a letter written to THE LIVING CHURCH from Kunming, Yunnan.

"It is now seven months since my arrival at Kunming in Free China. I shall never cease to thank the Rt. Rev. Y. Y. Tsu, so well known in the United States, for getting me here. This place is within the English Church Missionary Society, diocese of Hong Kong, and I was appointed by the diocesan bishop as assistant to a young Chinese deacon who was acting pastor of St. John's.

"Being in priest's orders it has been

my great privilege to celebrate the Holy Eucharist in Chinese on every Lord's Day. On the first Sunday of each month, however, the 8 o'clock Mass was in English and many men in our United States and British services attended. On that Sunday I was asked to preach in Chinese at the 10:30 Eucharist.

"On St. Simon and St. Jude's Day our diocesan bishop passed the 12th anniversary of his consecration here, and on that occasion advanced the pastor of St. John's and another deacon to the priesthood. So, my own priestly ministrations for parish services are no longer needed. (Fr. Morse, SSJE, and I have enjoyed, however, the great privilege of a daily Mass.)

"At my own request, Bishop Hall has released me from official connection with St. John's, leaving me free for pioneer missionary work. Ever since my arrival I have wished to do something of the kind. I volunteered to go anywhere in the diocese where a priest was needed, but it was thought best that I should remain here. The same fate attended another proposal of mine that I try to get to some place near the border of our own home diocese of Hankow, and be ready to enter it along with the army of occupation at the earliest possible date.

BEFORE THE JAPS

"It is no use my eating my heart out, pining for beloved St. Michael and All Angels', Wuchang, so long as this war keeps me from returning thither. But I just cannot help it when I think, for example, of Sundays there before we were driven out. Our early-sung Mass brought a congregation of about 300. Sometimes about 50 of these would be country folk, men and women, who walked 2 or 3 miles to church. There were usually about 100 Communion every Sunday. We had throngs of catechumens, baptisms, confessions and Communion, at the great festivals, and our confirmations that last year, even under Japanese occupation, numbered about 70. That last Christmas there were 60 catechumens, 54 baptisms, 130 confessions and 170 Communion.

"Word reached me only recently that one of the two Chinese priests, who are still carrying on so faithfully in Wuchang, gives our people a weekly Eucharist in a

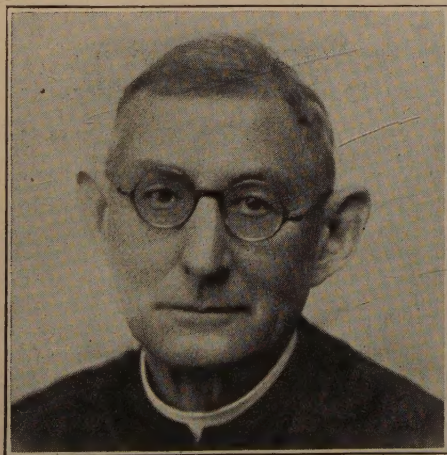
private house. St. Michael's is still closed and occupied by Japanese. Do you wonder that I pray the good Lord to spare me a few more years so that I may see that work restored? O, pray for the peace of Jerusalem.

"Meantime there are many opportunities for service in the place where the Lord puts one. Take the following by way of example: The manager of one of the government plants, several miles away, came to me with an urgent request that I spend three days each week with his men, including preferably Sunday, when they are off duty. I was asked to help them in their conversational English. They are graduates of Chinese government universities and have had in addition, two years of technical and practical work. So they are eligible to try the examinations by which men are chosen for being sent abroad for further training. Some are to be sent to England and some to the United States. These men are well-prepared along their own lines but have had little opportunity for talking English.

"I felt this was a very unique opportunity to be useful, and particularly to do a bit of mission work. These men have had no contact with the Christian religion. I told them that in England and the United States it was rather taken for granted, and even if they did not accept it personally, it was well that they should know something of what it stands for. So you can imagine what a thrill it gives me when questions are asked of me about it. Personally I am just an old-fashioned missionary and find no greater joy than trying to make our dear Lord known to those who have never heard of Him before—the so-called 'preaching the Gospel to the heathens'—bless their hearts! Some of them are magnificent people. So every Sunday morning, after offering the Holy Sacrifice at an early hour, I take the bus that passes near the aforesaid place.

"No one could wish for a heartier welcome than I have received. They do everything possible for my comfort and convenience, feed me with fine Chinese food, give me an attractive room at the end of the dormitory with windows on the east, south and west, where I can see most glorious sunrises and sunsets and wonderful views—a privilege denied me in the city. They, and a few private students in town, pay me so generously that the high cost of living does not worry me in the least. So, with the equivalent of my \$60 per month pension, I can be a volunteer worker at no further expense to the Church in the United States. This is a great joy to me. All special gifts that are sent to me, from kind and generous friends, I am having kept in United States currency at the Church Missions House in the 'R. E. Wood Special Account.' This is to become a 'reconstruction fund' for St. Michael's, Wuchang, when the blessed day comes that sees me back there. (I know it is against the rules for us missionaries to ask for special gifts, but if any should arrive at 281 Fourth Avenue, New York, marked as above, I am sure they would not be refused.)

"But to return to my present day affairs at my new place. A finer group of young



FR. WOOD: "Meantime, there are many opportunities."

people it would be hard to find anywhere, and I greatly enjoy my fellowship with them. One evening, for example, one of the keenest of them asked me to explain our position. This was at the close of the lesson period. I preface my remarks by saying that no one need feel obliged to remain if he did not care to hear religion discussed, but all *did* stay and for nearly an hour.

SENSE OF HUMOR

"We spend our evenings in English conversation and story telling. We are also reading and discussing Mr. Willkie's *One World*. I have told them tales in Chinese from *Les Miserables*, *Oliver Twist*, etc., and asked them to tell them to me in English. Their sense of humor is delightful. Believe it or not, even the staid old sages like Confucius himself have furnished delightful merriment and gales of laughter. (I hope this does not sound irreverent, for I deeply venerate China's great sage Confucius. St. Paul speaks of the Jewish Law as the schoolmaster that leads men to Christ. To my mind Confucius, in his high moral teaching, fills a similar office.)

"I return to Kunming each week by whatever conveyance is available, generally in a truck loaded with pig-iron. These trucks are marvellous things which run, not by gasoline, a rare luxury, but by charcoal!! China is a great place for learning new ways for doing things.

"I told many people in the United States about a unique 'Apostolic Succession' of six splendid officers in the Chinese Army who brought one another to baptism and confirmation. I have had wonderful letters from two of these (colonels) recently and it is a joy beyond words to find that they have remained faithful to Christ and the Church.

OLD FRIENDS

"One of the greatest joys of life in Kunming is meeting old friends, as well as new, but the greatest of all was when one of our own St. Michael's boys turned up, having just returned from 1½ years' training in the United States. He is now a second lieutenant in the Chinese Air Force, and a perfectly grand person. I was never prouder in my life. But with me he was just the same genuine, lovable boy of years ago. He came and made his confession just as in the dear old days, and next morning came in from his headquarters, 10 miles away, in time for a Chinese Mass and Communion at 7 o'clock, and again on Sunday for the parish Mass. Bless his heart!

"Bishop Hall has invited me to be celebrant at the choral midnight Mass on Christmas Eve, and large numbers of our British and American men in the forces are expected. Blessed be God."

Irrepressible Newton Liu

The irrepressible Newton Liu, one of the Chinese Church's most picturesque and heroic clergy, has been heard from again. When a bomb destroyed his school in Changsha he apologized because the Confirmation scheduled that day in the adjoining church had to be delayed for two

hours. When Changsha was finally taken by the Japanese, Mr. Liu did all he could to help others get away, sent his family off, and barely escaped with his life. He was not heard from for some weeks but has emerged unharmed. His train, at that disordered time, was six days going a few hundred miles.

He writes of the trip: "The scorching sun, filthy environment, cholera, and lack of water were hardships to many and all. But I enjoyed the trip pretty much. I read three books, including a dictionary on philosophy and a book on Northwest China. I had the pleasure to lead chapel with the passengers and occasionally some preaching to others."

RUSSIA

Benedictines Prepare for Entry

The day when Roman Catholic missionaries will again be free to labor in Russia is drawing nearer, according to monks of the Benedictine Order at St. Procopius Abbey, Lislie, Ill., the only Romanist institution in the United States which trains men for religious work in Russia.

The Rev. Chrysostom Tarasevitch, OSB, native-born white Russian, one of the group who anticipate returning to Russia, finds encouragement in the fact that the war has brought about greater religious freedom in the Soviet Union.

In the event that missionary work in Russia becomes possible, the Benedictine order plans to establish a monastery for Russian missionaries in this country. No location has as yet been decided but both native-born Russians and Americans could become members.

The Benedictines hope to establish a community somewhere in the Soviet Union. The community will not specialize in any type of work. It will do farming, teaching, or whatever will meet the needs of all the people, and at the same time will seek to "glorify God in all things." The monks believe it will be most satisfactory to work among people of their own nationality.

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CANADA

Bishop Urges Formation of "Society of Cathedral Builders"

Formation of a "Society of Cathedral Builders" among the Church people within the diocese of Nova Scotia, to work for the restoration and expansion of the fabric of All Saints' Cathedral, Halifax, was suggested as a means of raising funds by Bishop Kingston of Nova Scotia, at the annual meeting of the Cathedral on January 15th.

Only a little more than 30 years old, the Cathedral edifice has shown from the first apparent defects in its structure, which have made repairs periodically necessary. The Bishop expressed gratification at reports that research work conducted during the past seven years had proved that the correct method for making

repairs had been adopted and that work now being done on the fabric would be permanent.

"I have a larger vision of our Cathedral," His Lordship said, "that it may become the most beautiful in this country, from sea to sea. I think we should form a Society of Cathedral Builders, first in the Cathedral congregation, then out into the diocese. If each person were to pledge \$10 a year for five years we would have enough money to carry on this work."

AUSTRALIA

Precentor of Sydney Cathedral

To Do Research Work in New York

The Rev. C. L. Oliver, precentor of St. Andrew's Cathedral, Sydney, Australia, for the past five years, will leave Sydney by air in April to work for six months in the diocese of New York under Bishop Manning.

Mr. Oliver is an Australian Foundation member of the Guild of Pastoral Psychology, London, and hopes to study psychosomatics in New York at the new clinic at Columbia University. He has been interested for some years in the analysis and application of the psychological bases of Faith in Divine Healing, and will carry with him to New York a wide experience of nervous and moral problems in both city and country parishes.

A graduate of St. Paul's College within the University of Sydney, and St. John's Theological College, Morpeth, New South Wales, he will sit for his degree of Master in Psychology before leaving for New York. He is a teacher at the St. Andrew's Cathedral Choir School which is the only school of its kind in Australia, and he is also a justice of the peace for the state of New South Wales.

In 1934, in collaboration with the Metropolitan of Canada, he published through SPCK, London, a manual of instruction in the method of the Catechism which has had a wide sale throughout the British Empire and has been responsible for the establishment of this method in many parishes.

Mr. Oliver has been part time chaplain to the Royal Australian Air Force for three years at the No. 3 School of Technical Training at Ultimo, Sydney. Part of his work in New York will be to study the approach of the American Church to the problem of rehabilitation to civilian life of ex-servicemen and women who may be mentally and morally maladjusted to the environment from which they enlisted.

POLAND

Theological Faculty of Lublin

University Reported Still Closed

The theological faculty of the Roman Catholic University of Lublin in Russian-occupied Poland has not been permitted to resume teaching, although the university was formally reopened last November, according to Polish sources in Rome. The university was closed for five years during the German occupation.

PHILIPPINES

Word From the Rev. L. Damrosch

The following is an excerpt from a letter just received from the Rev. Leopold Damrosch, who was released from Los Banos, Philippine Islands. The letter was dated February 24th:

"Free at last—and we are overflowing with gratitude to God—and our boys—for our truly miraculous rescue. We are all three remarkably well, in spite of the recent hungry months, and a few weeks of United States Army rations will have us fit as ever. Bobby (Leopold the younger) has thrived through it all."

PACIFISTS

Scientific Starvation to Aid Rehabilitation Work

Thirty-six conscientious objectors are being scientifically "starved" at the University of Minnesota in an experiment designed to aid rehabilitation work in war-torn countries.

It has been known for several months that C.O.'s were participating in diet tests at the university, but only recently was the veil of secrecy lifted to permit public disclosure of the nature and purpose of the experiments.

Chosen from among thousands who volunteered throughout the United States, the 36 men, who came from several civilian public service camps, are living on a diet that parallels the diets in the hardest sections of Belgium last year, and in famine areas in Poland, Czechoslovakia and Austria after World War I.

The men live principally on cereals, potatoes, cabbages and turnips—the kinds of foodstuffs easily grown and stored and usually the last foods to be exhausted in famine areas.

Work of the experiment is under direction of Dr. Ancel Keys, professor of physiology in the University of Minnesota Medical School. Exhaustive information is being gathered on just what happens to men when they live at near-starvation levels, and what is needed to bring them back to normal. Such knowledge is needed for the planning and operation of relief feeding in war-stricken areas.

Experiments will go on for 11 to 12 months. Six months of the time, the human guinea pigs will live on diets near the starvation level. Opening months of the work, which started in October, were taken up with standardization studies and the men at that time lived on a normal American diet. Later, following the starvation period, they will be brought back to normal.

The volunteers are from 19 to 33 years of age and come from all sections of the country. Half of them were students before the war, and about one-third, teachers. Others were engineers, chemists, musicians and there is one labor union leader.

All are studying with a view to being

utilized in foreign relief work. One factor in choosing the men was their interest in continuing work in this field. The federal government is cooperating in the experiments.

ARMED FORCES

Pfc. Joseph Heistand

Receives Bronze Star

Pfc. Joseph Heistand, son of the Bishop of Harrisburg, was decorated individually with the Bronze Star for "valor in action" and received the Croix de Guerre along with his field artillery unit in Italy, the War Department has informed his parents.

The citation for the star said in part "for valorous conduct, during a landing on the beach at —, Italy, with a liaison center of his field artillery unit." Pfc. Heistand, a member of the second invasion wave, was wounded by an enemy personnel mine, but refused to leave his post to seek medical aid, keeping his liaison station functioning as a vital center of the

invasion until noon of the following day, when he left for medical treatment after his presence was no longer needed to keep the communications center active. He has since been moved to France where he is serving with the Seventh Army.

Lt. Peter Cureton, Jr., Reported Killed Over Germany

Lt. Peter Franklin Cureton jr., of Christ Church, Greenville, S. C., a postulant of the diocese of Upper South Carolina, has been reported killed over Germany on November 21st.

Lieutenant Cureton, pilot of a B-17, had completed nearly 60 missions. Expecting to be returned home shortly, and hoping that he would be allowed to commence his studies preparatory to receiving Holy Orders, he, very shortly before his last mission, had written to the Bishop asking that a place be reserved for him at a theological seminary.

The only son of Mr. and Mrs. Peter F. Cureton of Greenville, S. C., he was born June 4, 1919; and graduated from the Greenville High School, and the Cita-

The Fellowship of Christ's Religion

By Chaplain WILLIAM T. HOLT

Lieutenant Commander, USNR

A CHAPLAIN who has spent some 20 months on sea duty on a roving transport, most of the time in the vast expanses of the south Pacific, learns from his shipmates and thousands of passengers, from God's wonders in the deep, and from many experiences, the great reality of God, the reality of His Kingdom right here and now, in and on our earth.

As one reviews his experiences there are certain things that stand out as great in importance. It has come to me that "the fellowship of Christ's religion" (Collect 3d Sunday after Easter) is a reality far greater and more useful than any other fellowship, even including family ties. One of my greatest pleasures has been the discovery of fellow Churchmen, both officers and enlisted men. A chaplain, especially Episcopal, has very little opportunity to search out his own people, therefore, he must depend upon men making themselves known to him. With what joy, then, have I heard some officer or man come up and say, "I am so glad to find my own kind of church chaplain," or other expressions to let me know that we are fellows in "the fellowship of Christ's religion."

Of course, there are many of our men who do not make themselves known. We have a large congregation of the Church of the Laodiceans: the Church people who just don't care; the apathetic people who claim the

church and its privileges but who prove themselves poor, poor fraternity brothers. However, I thank our Blessed Lord for all those His servants who are good fraternity brothers who love our Lord's people because they love our Blessed Lord, His Kingdom and His way of life.

This leads me to observe that the home priest has the greatest place in this war. In every case where I have discovered one of our splendid men, I have observed that his rector, his priest, has made him a friend and taught him the secret of fellowship in Christ's religion. This leads us to realize that our big job is making friends for our Blessed Lord, His Kingdom and His faithful people. As a matter of fact, I can see so clearly now that the best thing parochial life can do is to train people for fellowship in Christ's religion. As a returning chaplain who has been with men in all sorts of places and experiences, I wish to pay my respects to all the clergy and laity who have done their part in sending their men into the armed forces armed and equipped with the will and recognition signals of fellowship in Christ's religion, real Christian soldiers. Such splendid men help and are helped by the chaplains. It can easily be seen that these are the men who are really fighting the good fight and who will win the peace that follows the war.

del. He was doing post graduate work at the University of the South when he was called to active duty as a reserve officer.

Lieutenant Cureton had received the Air Medal and three Oak Leaf clusters for meritorious service.

While stationed at various camps in this country, he assisted in services of worship, and in some cases conducted service as a lay reader.

Chaplain Probert E. Herb Describes Paratrooper's Life

Chaplain Probert E. Herb, now in the Pacific area, has described to a member of the General Commission on Army and Navy Chaplains, phases of his life as a paratrooper, circuit rider on the Pacific islands, and minister in spiritual matters to natives as well as servicemen. Chaplain Herb in speaking of his experiences said:

"After almost four years in service the 'daily round' seems most humdrum and not worthy of note; yet I daresay a person dropped suddenly into our life would find it most interesting and exciting.

"Two and one-half years ago I joined the parachute corps of the Army and after that rather vigorous training at Jump School, joined my present regiment. Two days after our arrival the unit moved overseas and spent the usual period in Australia. The hearty coöperation of the Australian clergy was a pleasant experience, particularly in the north where pioneer life still exists. In a small town just outside our camp our men all had 'homes.' The families of the town adopted a soldier or two and everyone in the outfit had some place he just dropped into for tea, a chat, or for the evening. All of us agree that this period was the most pleasant we have had overseas. The American Red Cross had a very wonderful club for us in the town, served for the greater part by volunteer workers from the town.

"Much romance, and quite a few Australian wives were the result. All was not play however. Our training was vigorous. Practice jumps soon made up my score to 30 and I felt like an old parachutist. The jungle training, hikes and bivouacs we found were experiences all to the good when in combat. It was during this period overseas that I learned that men have a very great depth of religion which is not usually noticeable in them and never expressed if they can avoid it.

"Our men have left nothing to be desired in combat. They do their job and do it well. They are brave, courageous, loyal and efficient. My own duties are of a sad nature in this part of our life. I feel that it has been a distinct privilege to jump into combat with them, to share their lives and experiences, and I hope that I can live up to them and guide them to better things for the future. In combat it is not always possible to have organized religious services. I have taught my men that at seven o'clock morning and evening I say my own devotions and although we are separated, they can join me at that time by saying their own intercessions no matter where they are.

"Sometimes the difficulty of transporta-

tion is involved. I started once for a service early on Sunday morning and held the service on Tuesday. The distance was about 15 miles and I covered it partly by cub plane, a mile or two by jeep, about five miles by boat, and the last mile by native outrigger. I had about three unexpected services on the journey at units on outposts, conducted a funeral, and learned some of the Malayan language. It is with a distinct feeling of relief that we are now somewhere in the Philippines, with their improved climate, better roads, and English speaking natives."

Chaplain Herb, who is native of Edwardsville, Pa., is a graduate of Lehigh University, Pa. He attended the Philadelphia Divinity School and Cambridge Theological Seminary. He is a former rector of Christ Church of Susquehanna, Pa., and was at St. Mark's Church, Dunmore, Pa., when in January, 1941, he was commissioned a chaplain. His wife resides at 217 S. Dlakency Street, Dunmore, Pa.

First Chaplain Duly Appointed By Coast Guard

A temporary member of the United States Coast Guard Reserve, the Rev. Dr. J. W. Quinton, rector of St. Paul's Church, Fremont, Ohio, has the honor of being the first chaplain duly appointed by the Coast Guard. The regular practice is for the Navy to assign its chaplains to service with the Coast Guard during periods of emergency when the Coast Guard is a part of the Navy.

A member of flotilla 9-04, Chaplain Quinton has an admirable background for his new position. Reared on the East Coast, he grew up with small boats. Soon after going to Toledo he became acquainted with men engaged in shipping, sailing with them whenever possible. A member of the International Shipmasters' Association, he has been chaplain for the Toledo Tug Fleet for several years.

All Things to All People — Rule for Hospital Calling

"Hospital calling brings into play every talent which you possess and a lot which you wish you might have," a chaplain reports to the Army and Navy Commission. "I find in the service that the thing which plagues me is the widespread idea that chaplains and the Church they represent are something out of the past which have no relation to the present or the future. In order to break this down we have to try to be all things to all people, even as Paul. I find in one bed a fine looking young man who is a 'nominal' Protestant. He is taking a course by correspondence in accounting. He is stuck with his trial balances in two exercises, so I sit down with him, and enough of my business college training comes back to me so that we get a correct balance at the first attempt and I am able to point out to him where he was wrong. Now he asks me what Church I represent, and says he'll be in chapel when he recovers from his operation.

"In the next bed is a bus driver from

Staten Island who has not darkened the doorway of a church for years if ever and is a Protestant by inheritance. He has been on his back for a couple of weeks but is a wiry little man with an 'oi' in his speech. He likes to play cribbage so I 'toin' up a card with him every day and he is having a delightful time now being four games up on the chaplain. He has never been near a chaplain in the Army, but he talks now of the day when he will be allowed to get up and go to church.

"Two beds away in the same ward is a fine young Negro who is in for some plastic surgery. Evening discussions on race relations draw five or six around the bed and this lad is most intelligent in his conversation. As a result of this I am to lead the discussion tonight at the weekly orientation meeting, on the whole field of race relations as it affects the Negro."

HOME FRONT

Church Counseling Service Irons Out Marriage Troubles

The young couple was lucky, everyone said. The husband had a good job, and the army classified him 4-F. But what everyone didn't know was that the couple's marriage was nearly on the rocks. Rejected for military service, the husband became touchy, irritable, abusive, and the wife contemplated divorce.

This over-sensitive 4-F husband is just one of the Pittsburghers who have taken their wartime marital problems to the Marriage and Family Consultation Service and to its parent organization, the Family Society.

The service, sponsored jointly by Allegheny County Council of Churches and the Family Society, was established in November, 1942. The Society is a member agency of the Community Fund.

Marital troubles often develop when a soldier-husband goes overseas and wants his bride, who may never have met his family, to live with his parents.

"One of our counselors solved that problem," explained Miss Margaret Rich, general secretary of the Family Society, "by suggesting that the girl write her husband that she wanted to stay and work in Pittsburgh to make their own home for him to come back to."

Many marriages of long duration have cracked recently under the strain of the wife's working for the first time, according to Mrs. Celestia Stewart, a counselor.

Most of her clients are referred to her by their clergymen, other agencies or by friends who may have used the Service, Mrs. Stewart said. First calls are made about equally by husbands and wives.

"Most people who come to us are genuinely hopeful that some long-range adjustment can be made to save their marriage," explained Mrs. Stewart. "They usually have had too much advice. We try to make them think of all the underlying factors of their discontent and then make up their own minds."

"Many people still do not realize that they have to work at marriage to make it happy and successful," sighed Miss Rich.

Liturgical Reception of Communicants

By the Rev. Kenneth Worthington Cary

Vicar of St. Matthew's Church, Pacific Palisades, Calif.

“UNATTACHED communicants” are the source of a great loss of power to the Church. As the vicar of a mission scarcely more than three years old, located in a new and growing section of southern California, I meet such people every day in my rounds. Of course they have a vague, distant connection with some parish in the East or Middle West but at present they are, and perhaps have been for some little time, spiritually homeless. Recent articles and letters in the Church press indicate that the problem is being felt acutely elsewhere. We must anticipate that the shifting of population will become something of a permanent feature of American life in the future and we must develop a technique to deal with it. It is discouraging for a parish priest to go over his roll of communicants and find many names marked: “address unknown,” and a large percentage of these even the Pinkertons couldn't now trace!

Any effective technique must be based, first of all, on the clear recognition of the basic importance of the local parish. The diocese may be the legal unit of the Church theoretically, but practically, and especially in the mind of a layman, the parish occupies that position. After all, it is in the individual congregation that the work of the Church really gets done. Here the sacraments are administered and the Word preached; here people are baptized, married, buried, instructed, absolved, and strengthened. The plans and programs of all the national and diocesan committees and commissions must filter down to the parish or they are of no effect. We have been too much afraid of parochialism. The meaning that the Church has for the laity, at least, it has through the conscientious and continual ministrations of some local parish.

Correlatively every communicant must belong somewhere, that is, he must have some vital relationship to a local parish, and no “foot-loose and fancy free” Churchmanship should be countenanced. Our people should be taught in season and out that loyalty to be effective must be focused down to workable proportions. We are afflicted by too many detached Churchmen who should be reminded again and again that an army made up entirely of detached personnel wins no victories. In the armed forces each man must make his contribution to a great cause by accepting some very specific assignment in a very definite place. A universal allegiance is not enough; it must be focused down to the particular and the concrete. It is the parish that provides the effective means of translating a vague and general loyalty into the most workable and practical terms. Parish priests through sermons, confirmation instruction, and occasional addresses should press home the truth that the Christian allegiance finds its most adequate expression only as it works through

some particular parish in some particular place. And the laity should be plainly told about their rights regarding transfer. How many Churchmen I have met who have never even heard that there is such a thing in our communion as a letter of transfer!

In the second place, any effective technique for dealing with removed communicants must be based on the idea of fellowship. It is here that the present method outlined in Canon XV fails woefully. We believe deeply in the corporate life of the Church; we are stressing the Christian fellowship in Forward in Service. Yet we continue to make the matter of transfer a private affair! It is a bookkeeping transaction pure and simple when it could result in the genuine enrichment of the fellowship of the Church, and make it much more real. If we persist in keeping the transfer of communicants on the low level of a mere straightening out of records, we shall not only fail to solve the problem of disappearing Churchmen but we shall also miss a supreme opportunity to strengthen the corporate life of the Church.

Many of us clergy are insisting on the public baptism of infants, not only out of deference to the plain intention of the rubrics, but because we feel that when a child is initiated into the family of God, the members of the family should be present to welcome him. Even the Elks, or the Odd Fellows would not permit a private initiation! The character of the Church as a fellowship is obscured and definitely threatened, her corporate life is decidedly weakened, by the practice of private baptism—and, I am firmly convinced, by the private reception of communicants who transfer! A communicant who transfers from one parish to another should be officially welcomed at one of the regular services. This is the proposal I want to urge as strongly as I can.

There is nothing very much wrong with the law of the Church affecting transfer as it now stands. As we seek to deal with the problem of shifting population and removed communicants we must look to liturgy rather than law. We are a worshiping Church, on that fact we pride ourselves, and it is what happens in connection with our worship that assumes importance in the eyes of the laity. Holy Baptism takes on new significance as a corporate act when administered publicly, so the reception of those who enter the parish by transfer would strengthen fellowship if it were also done publicly. At least communicants would no longer be ignorant of Canon XV and the members of the parish family would know by sight those who have joined it instead of (at best according to the present system) reading a list of names in a leaflet. People would be more eager to write for letters of transfer, for they would see the point of it, which many now do not.

Again, parish clergy would be more assiduous in requesting people to write for their letters both to regularize their status in the parish and to reinforce thereby the corporate life of the congregation.

Having served for three years as a minister of the Presbyterian Church I know from that experience how effective the public reception of communicants by transfer can be. It is the prevailing practice in Reformed communions and one which we should be by no means loath to copy. That page from their book would immeasurably help us and we would be foolish to reject assistance from whatever quarter it may come.

In line with the principles developed in this article I have composed the following service which I present for the consideration of the Church. With the permission of my Bishop I am using it in my own parish with good effect. I make no claims for its liturgical merit and would, in fact, welcome suggestions for its improvement. However, it does have the virtue of being brief (a sterling quality in these days of streamlined services) and, further, it confronts the transferred communicant with a challenge to faithful worship and service along with the assurance of the affection and care of the parish fellowship. These latter points should not be without their effect upon the congregation.

ORDER FOR THE RECEPTION OF COMMUNICANTS RECEIVED BY LETTER OF TRANSFER

The Minister shall say: The following persons have been received into this parish by Letter of Transfer:

(Names)

These persons having presented themselves, the Minister shall say:

Dearly beloved: having hitherto been *communicants* of other parishes and desiring to become *communicants* of this parish, do you promise faithfully to share in our worship and work, giving *yourselves* wholeheartedly to the furtherance of the cause of Christ and of His Church in this place?

The persons to be received shall each answer:

I do.

Then shall the Minister say:

I receive and welcome you into the fellowship of Church, to share in its privileges and obligations and promising its constant affection and care. We pray that all of us together, united in faith and service, may increase in the knowledge and love of God and be fruitful in every good work.

Let us pray. Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Bless *these thy servants* whom we receive in thy Holy Name into the fellowship of this parish. Grant that they may bring to us fresh strength and new vision. Bind us all closer together as members of thy family. Deepen within us

every desire to maintain and set forward the work of thy Kingdom in this place and throughout the world. Increase among us faith and love and unity and holiness, for the sake of Jesus Christ our only Lord and Saviour. Amen.

Then shall the Minister say:

The God of peace, who brought again from the dead our Lord Jesus Christ, the

great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

One last word: Of course the right of the communicant to transfer to the parish

of his choice is not legally imperiled by his refusal to be publicly welcomed or to answer the question put forward in this proposed service. But surely no one would refuse a welcome to a unit of the fellowship of believers! On the contrary, he would be only too happy to have it. Let us, therefore, try liturgy rather than law in encouraging transfers!

EVERYDAY RELIGION

The Ten Commandments

V and X. The Right to Order

By the Rev. Canon Marshall M. Day, D. D.

THE MAN who has the right to life, family, property, and honor, has thereby the right to enjoy them. It is here that most of the conflicts arise. Living among other men inevitably means clashing, not of our actual rights, but of the ways in which we obtain and apply these rights. My right to property does not mean a right to your property, nor does my right to life entail the right to live by your efforts without doing something equivalent for you. The Tenth Commandment is necessary to establish the principle by which the conflicting rights of men can be reconciled. Man is entitled to enjoy his rights in freedom from fear, without being forever on the alert to defend them. Hence the command: "Thou shalt not covet." We must not desire anything so strongly that we would be willing to obtain it at the cost of depriving another of what is rightfully his. Man has the right to peace and freedom.

Perhaps a better term for this right is security. Of course this does not mean a security which takes away the normal risk of living. It does not mean the accumulation of sufficient goods to ensure the continuance of life at normal level if the capacity to earn one's way is destroyed by calamity or age. This we considered under the Eighth Commandment. But it does enjoin such a detached attitude toward life's good things as our Lord expressed in the command not to be anxious for our rights and needs, but for the kingdom of God. It does demand an attitude which makes men trustworthy because envy and greed are stamped out of their natures, a recognition that none can permanently prosper unless all prosper.

The sins that this Word forbids are envy, greed, possessiveness, the desire for power over other men's lives. Its virtues are generosity, kindness, hospitality, usefulness, loyalty, reliability. It is the bridge by which we cross from the Ten Words to the Summary of the Law, for it says we must not only refrain from infringing human, or divine, rights; we must not even desire to in-

fringe them. Its highest expression is the love which issues in mercy and justice.

When we attain at length to the vision of true justice, we see the need for an authority outside the individual. No man can have or exercise his natural rights in full. At every point they meet, and often cross the rights of others, and are necessarily modified by them. Left to themselves, some men would not surrender enough. Others would commit the equal injustice of surrendering too much. (We all know of parents who spoil their children, of maiden aunts whose helpfulness makes slavemasters of their relatives, of almsgiving which destroys independence and initiative.) Justice involves the superseding of individual rights by those of the community, the equalizing of everybody's giving and receiving in a balance which only the kingdom itself can determine. This involves the organization of the community; an organization aimed not at preserving things as they are, but at organizing them as they ought to be. So the right asserted by this Commandment is really the right to order.

So we come to the right of God which is asserted by the Fifth Commandment: God is to be honored in His representatives. The father and mother are taken as the type of these representatives because their relation to the child is most analogous to God's. They are not merely teachers and guides or rulers, but a source of being. In the opening period of its exercise, parental authority is based on an actual superiority of being, wisdom, and power. We moderns usually misunderstand the fatherhood of God. It is not the relation of the father to his grown up, or even adolescent, son that our Lord has in mind, but to the "paidarion," the little child of one to five years, whose dependence is complete, and whose trust must be absolute.

We are never alone. From the first we are members of a community, with duties in it as well as rights. It is made up of God, parent, and child. It exists to carry out God's purpose in creating

us, and even in the act of creation God works through human representatives. As we grow larger and more complex, so does our community. The single pair of obviously recognizable divine representatives becomes divided and departmentalized. School, church, state, a complex society, interpret the will of God to us, provide the necessities of life for us, teach us whatever truth we learn. These representatives are themselves mediated to us by a complex of representatives and their humanness frequently results in confusion, and hides as well as reveals God's will. Nevertheless they are His representatives and except when they are incompetent to a destructive degree, must be revered and obeyed as such.

In this expanding and changing community there is one element that does not grow nor change: that is God. The element that grows and changes most slowly is ourself, and in that self God has a representative. We call it conscience. It commands, teaches, and in a sense fathers the spiritual life within us. The etymology of its name indicates its representative character, "knowledge with" God, and its authority is absolute because its relation to God is so immediate. We cannot escape responsibility to it. Even the most obedient submitter to authority does so because his conscience directs him to do so.

This conscience, however, is not God but His representative. It is a part of me, and it can be misled. I can mistake prejudice, desire, or even some of the higher and subtler temptations, for conscience. My conscience must be instructed and guided. It both judges and is judged by the other divine representatives. Thus order is maintained in the outer world of family, society, church and state, and in the inner reactions of the individual soul. The conscience assures of the urgency; the external authority of the givenness, of the Rule of Life. Thus man's days are prolonged, not in the world, the cosmos, that he makes for himself, but "in the land which the Lord thy God giveth thee."

The Founder of the Cowley Fathers

By the Rev. Desmond Morse-Boycott

Principal, St. Mary-of-the-Angels Song School, Surrey, England

THERE is an immutable law of nature, with its counterpart in the spiritual world, that the dying flower and fruit should scatter the seeds of resurrection, that the tide, retreating in melancholy defeat, should return with greater grandeur.

John Henry Newman, the greatest of the Tractarians, had despaired of his Church and gone, after living a community life of the most austere kind, into what might have become the first of the revived Anglican monasteries. Would not his mind have been relieved of gloom and his heart gladdened if he could have seen, where, at the time of his secession, the autumnal winds scattered the sere and yellow leaf hither and thither over the sodden fields and the wind whistled through the naked branches, the awe-inspiring community of men, whom we know as the Cowley Fathers? He left the Anglican Church because it had ceased to be, in his eyes, part of the Catholic Church. We, who "abide in the ship," have the great comfort of being able to see what he was denied the sight of, certain notes of evidences of catholicity which are never found in non-Episcopal religious bodies, however good, however devoted to the service of Christ, however outstripping the Church herself in evangelistic zeal or good works or the power of prayer. One of those notes is the existence of monastic and conventual life. It had died in the Anglican communion. Could it grow up again? The Tractarians pondered these things and grieved over the want of monasteries. Who hears, today, of the Wesleyans, or the Salvation Army, or the Presbyterians, or the Four Square Gospellers, or the Baptists, or any other denomination, desiring and producing the religious life. But the Anglican Church, which claims to be Catholic, has been the home, since Newman went, of the most remarkable revival of the religious life in the history of the Christian Church.

I am not exaggerating, because it used to be one of the Roman Catholic arguments against the catholicity of the Anglican Church that it could not produce the religious life, an argument which time has answered, and of which we hear no more. Although I am certain that Newman never wished to retrace his steps, I am equally sure that he would have taken them even more haltingly, and in profounder perplexity, had he been able to see what I am about to describe.

Richard Meux Benson was born in London in 1824. He received a private education and was growing up while the Tracts were being published. He went up to Christ Church, Oxford, in due course. There he found Dr. Pusey as Hebrew professor and he became a keen and lifelong student of the language in consequence. One of his contemporaries and closest friends was H. P. Liddon, afterwards canon of St. Paul's and Pusey's biographer.

After ordination and work at Surbiton he became vicar, in 1850, five years after Newman had seceded, of the College living of Cowley, on the east of Oxford and adjoining Littlemore. He was a High Churchman, and it is said that Stanley, the future dean of Westminster, spoke of him and Liddon as the only two young men left to the Movement outside Pusey's house. In time he began to hold retreats, with silence and meditation, a distinct advance on Pusey's religious conferences, and he conducted the first retreat for priests, held at Cuddesdon Theological College, in 1858. Then he became drawn to work in India, where he hoped to found a community of missionaries, to live with him a life of poverty, and he had actually packed up to go there when his bishop expressed the wish for him to stay at home, so with a sorrowful heart but obedient spirit he unpacked. But the work in India was only being providentially held in store.

RICHARD BENSON'S CONTRIBUTION

By 1865 the revival of religious life for women was well established, but there was nothing of the kind in existence for men. A private meeting was held in London, attended, among others, by the Hon. Charles Wood, afterwards Lord Halifax. Dr. Pusey and Canon Carter of Clewer were consulted and the outcome was that Richard Meux Benson was entrusted with the task. He wrote at the time: "I cannot doubt that the movement for the establishment of a religious house amongst us is of God, and therefore, we may be quite sure that the men will be forthcoming in due time. Waiting times always seem long, but it is good for us, and strengthens our spiritual life if we are kept waiting on God's Holy Will, to whom a few months, nay, many years, are as a day."

The men came forward, as he had anticipated, and, guided by the saintly and learned Bishop Forbes of Brechin, who was a friend of the Benedictines of Monte Cassino, the monastery which played such an awe-inspiring part in the campaign of the Eighth Army in Italy, the Society of St. John the Evangelist was formed, and at the end of 1866 Fr. C. C. Grafton, formerly of the United States; Fr. S. W. O'Neill, sometime a master at Eton and curate to Butler and Wantage, and he took life vows.

No attempt, of an ostensible sort, was made to recreate any ancient monastic order. The Society was to be on "modern lines" and adapted to the Anglican Church, but it was primarily to be contemplative, a life of watching, fast, and prayer, going hand in hand with a good deal of secondary missionary activity. Those who spend a while at Cowley are soon aware of its sublime ideals, are affected by the atmosphere of holiness, and are cheered by there being, visibly set

forth in our midst, a way of life continued over length of days in heroic discipline.

The spirit of discipline flowed from its founder. As a little child he had been found by a horrified governess to be sleeping at night on the floor and had protested, when swept back into bed, that he could not otherwise learn how to live a life of hardness. The gentle, scholarly, often amusing, deeply prayerful, and wisely discerning Benson used always to fast from Maundy Thursday in Holy Week until after he had sung the late Mass on Easter Day.

He concentrated on the essentials of the religious life, among which were included life vows very carefully prepared for, regular confession; the recitation of the choir office, prayer, and meditation, and all to result in priestly ministry. No special habit was chosen. The priests wore black cassock and knotted black girdle; the lay brothers, a grey cassock.

The Order was approved and recognized from its foundation by Bishop Wilberforce.

Fr. Benson, who was small and unremarkable in person, had a bright and holy radiance about him always. He was a prodigious worker, and could go on untiringly all day and half the night. He was sociable and pleasant. He died on the 14th of January, 1915, having seen his life work prosper and endure and spread to India and throughout the world.

Bishop Gore said of him once: "... in the circle of the Church, and particularly in that part of it which adhered to the Tractarian Movement, he exercised a profound influence, I believe without parallel in that generation which has not yet passed away."

The great monastery at Cowley, with its noble conventual church, is eloquent of his life work; through all the waves that beat against the Anglican Church, in the stormy sea, it has stood secure, unchallengeable, challenging. It is not far from there to Littlemore. One can think of Benson in the sweet little chapel at the top of the narrow stairs of the original community house, now its guest house, meditating on the words of Habakkuk: and looking in mind towards Littlemore:

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come. . . ."

One can hear him answer:

"O Lord, revive thy work in the midst of the years, in the midst of the years make known. . . ."

Littlemore posed a question to which Cowley has given the answer.

And Was Crucified

A GREAT AND GOOD man recently made a speech which achieved nationwide newspaper publicity, calling upon the Churches to turn away from creeds and dogma to the simple assertion of love for God and man which, He thought, constituted the whole of our Lord's teaching. It is so eternally true, and so often forgotten, that love for God and Man is absolutely central to the Christian religion, that those to whom religion has a more completely worked out structure found themselves thrown on the defensive, almost at a loss for a reply.

Then, in the majestic sweep of the Church year, Holy Week returns to bear its bitter testimony. As we read of the events of the concluding days of our Lord's earthly ministry, two facts burn into our minds: (1) When Christ came, carrying out completely God's work of healing and love, all humanity conspired to thrust Him from the human scene; (2) The finest and best exemplars of the religion which gave birth to the Summary of the Law were the very men who were most active in procuring His Crucifixion.

If the Christian religion were really no more than a proclamation of what God wants us to be, it would be no Gospel, no "Good News," but the instrument of condemnation and despair. The end of every man's spiritual road would be the bitter tears of Peter crouching helpless by the High Priest's fire as the cock crowed. "All we like sheep have gone astray; we have turned every one to his own way."

Crosses were a common sight in Palestine during the first century. This barbarous form of execution was the equivalent of the gallows or the electric chair. Yet, the Cross has become the symbol of mercy and hope and joy. It did not do so because He who died there told people to love their neighbors. It did so because He made of the Cross an instrument for rescuing men from themselves; because He provided means of baptism into His death, rebirth into His divine life, sustenance for growth as cells in His mystical body, means of forgiveness of sins and for the outpouring of His Holy Spirit; because He opened the way for men to grow into the pattern which God had prepared for them as sharers in the divine life.

The statement of these things is very likely to result in creeds and theology. Yet the Church would be false to her mission if she failed to teach any part of the Good News of Christ's redemptive life and death. It is a scandalous and tragic matter that there are different Churches teaching differently from each other on important points of the Gospel. But the remedy is not to dispense with the Gospel, substituting for it that demand of moral perfection which without the Gospel is only a torment; the remedy must be earnest and prayerful efforts to bring each Church's teaching into a more perfect reflection of the mind of Christ and the will of God.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Hundreds of years before our Lord's earthly life, an unknown prophet of the Babylonian captivity produced such a complete statement of our Lord's atoning work, from childhood through Resurrection, that it remains the source of most of our concepts about the atonement. The New Testament writers, and our Lord Himself, made frequent use of these passages (Isaiah 42: 1-4; 49: 1-6; 50: 4-9; and 52: 13-53: 12); and we be-

lieve that they are destined to force a modification of the basic hypothesis of the Biblical critics about Old Testament prophecy. This hypothesis assumes that the prophet invariably wrote about his own times and about personages on, or about to come on, the scene. Some critics have thought that the passages referred to a contemporary individual or group; others have thought that they referred to the Jewish nation as a whole. But in each case, the insuperable objections arise that there apparently was no such individual or group and that Israel certainly was not considered sinless by any man of religious discernment. Some writers have thought that the passages referred to an ideal Israel or portion of Israel; the author of the surrounding passages apparently incorporated them in his work with some such idea in mind, and some of the phrases might be subject to such an interpretation. But the traits and actions of this figure, not to mention the fact that he is said to have a mission to Israel, are described in these four passages with such unwavering adherence to the concept of a single individual that it is difficult to believe the author had a nation in mind. If an ideal nation, why not an ideal individual? And if, indeed, it was a personified nation, the author evidently thought of the nation as an individual! The upshot, on any hypothesis, is that the Suffering Servant passages describe Christ, and no one but Christ; and, at least in this case, the Holy Spirit produced 500 years in advance of the event a direct prophecy of its occurrence. It seems most probable to us that the author actually intended to describe a single person who was to be mankind's Saviour; but whether or not that was what he intended, that was what he did.

And this Suffering Servant of the Lord, who endured shame and death for us as the prophet foretold, seeks all men everywhere to make them full sharers in the divine life. "And now saith Jehovah, that formed me from the womb to be his servant, to bring Jacob again to him, . . . It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

FOR WHOM did Christ die? For the Jews only? Some of the early Christians seemed to think so, insisting that Gentile converts embrace Judaism. For Christians only? Or for the Church only? The Church's answer is, "No! Christ died for all men everywhere." The only reason He endowed His Church with power and authority was that it might carry forward His mission of bringing God's salvation unto the end of the earth. God does not love the 100% orthodox churchgoer one whit more than He loves the unrepentant sinner. In fact, our Lord in several parables drove home the idea that the Good Shepherd is *more* concerned about one lost sheep than about 99 who remain within the fold. Those outstretched arms on the Cross are stretched out to all men everywhere, not to an elect group of any kind. If any group is "elect," God has elected it not for its own salvation, but to bring His salvation to others.

This Holy Week, having just concluded the publication of the two articles by Chaplain Dubois on the Church's failure to teach men and to make any very important impres-



Iwo Jima.

DEAR FAMILY: Marines have now been battling on this tiny island less than 700 miles from Tokyo for two weeks. It has been one of the most difficult operations in Marine Corps history, and the end is not yet. But one division has at last come out on high ground overlooking the sea at the far end of the island, and the other two are gradually cleaning up the flanks. To the end is in sight, though plenty of hard fighting remains before the island can be considered secure.

In this crowded terrain, there are plenty of front lines but no rear areas. As on the Anzio beach-head, all units have been under enemy artillery, mortar, and rocket fire at one time or other. Unloading of supplies on the beaches has had to be done under fire, and troops brought back from the lines for a day or two of rest have been as likely to have their positions heavily shelled as when they were actually at the front. Division and corps command posts, normally well to the rear, have proven favorite targets for the enemy.

It is bad enough to be under mortar and artillery fire when you are in the front lines, handing it out to the enemy as well as taking it. But it is an unhappy and forlorn feeling to lie in a fox-hole in a supposedly rear area while shells burst all around and each one seems destined for your particular spot. Fortunately those days have passed, for much of the Japanese artillery has been knocked out or overrun by the advance of our troops, and the rest is kept busy enough with immediate front line missions.

Already in the rear areas signs are beginning to be posted, reflecting the grim humor with which American troops habitually face their jobs. Here is one on a 6 by 3 foxhole: "Ritz Iwo."

tion on secular society, we are keenly aware of the failure of the Episcopal Church in general, the Catholic movement in particular, and THE LIVING CHURCH individually to adhere to the pattern laid down by the Suffering Servant passages and fulfilled by our Lord. Mr. Rockefeller, to whose speech we referred at the beginning of this editorial, was perhaps moved by the same consciousness of an unfulfilled task before the Christian forces of America and the world. "If any man will come after Me," said Jesus, "let him deny himself and take up his cross, and follow Me." We are none of us over-ager to follow our Lord upon these terms. And our delay is the delaying of the establishment of the Kingdom of God upon earth.

In response to the call of the 100 chaplains whose statement was published with the articles by Chaplain Dubois, in response to the more urgent and commanding call of the Lord Himself, God grant that we all may emerge from this Lent with a new vision of the function of the Church in the world, and of ourselves as individual members of it. Our "cross"—our immolation of our own good, bad, or indifferent desires for the sake of the Kingdom—is waiting for us. It is the weapon with which we must fight, the engine which we must operate to build the walls of the heavenly Jerusalem in 20th-century America. Each man's cross may be a little different. But all are recognizable by the same principle which our Lord enunciated: "For whosoever will save his

Direction signs are favorites: "Tokyo 600 miles," "Phoenix, Ariz., 9050 miles," "Tennessee, way thar." One has arrows pointing in opposite directions, indicating Fujiyama one way and Pike's Peak the other. I have not been to the top of Mount Surabachi, but it is rumored that some lonesome San Francisco lad has put up a sign designating that spot as "Top o' the Mark." But they are yet to equal the sign that I saw on a tent in Guadalcanal: "Eleanor slept here."

Iwo Jima is not the garden spot of the Pacific. All of us will be only too glad when our job here is over, and we can go elsewhere. Meanwhile, there is a mean job to be done here, and the Marines are doing it effectively. If it has proved anything to most of us, it is that General Sherman was indulging in a masterpiece of understatement when he gave his classical definition of war. One wonders what he would have said if he had had to march from Suribachi to Kitano Point, instead of from Atlanta to the sea.

With three divisions and supporting corps troops, there must be several chaplains of the Episcopal Church on this island, but the only one I have located so far is Chaplain Roger W. Barney, former rector of Christ Church, North Conway, N. H. Fr. Barney has been in service for some time, having served as chaplain at the Marine Recruit Depot at Paris Island, S. C., before coming overseas. This is his first campaign, and he is with the 23d Marines, an outfit that is seeing plenty of action. In fact, because his regiment is in such an advanced position he has not yet been able to hold any regular services, as it would not be wise to gather a large group together in one place where they would certainly attract enemy fire. Chaplain Barney lives in a former Jap dugout, along with a Roman Catholic chaplain, Fr. Hammond of Brooklyn, N. Y. The two chaplains thought they had a nice, safe, cozy spot until they found, after living there for two days, that a mysterious box in the corner was a Jap booby trap. I visited Chaplain Barney this (Monday) afternoon, and had the privilege of making my Communion from the reserved Sacrament—the first opportunity I have had since leaving for Iwo Jima.

CLIFFORD P. MOREHOUSE.

life shall lose it; and whosoever will lose his life for my sake shall find it."

It may be our very religiosity that stands between us and God. Does a Catholic layman travel several miles to a service that suits his taste better than the low-church one across the street? His cross is not far to seek; he should be working in his home parish to enrich its offering of worship to almighty God. Does an Anglo-Catholic priest avoid the ministerial association for fear someone will think he thinks the Episcopal Church is Protestant? He hardly needs to be told where his cross stands; he should be working with his fellow-servants of Christ for all good community purposes and helping them, as they can help him, to search out the inexhaustible riches of God's redemptive action in the world. Are we fleeing our brethren for whom Christ died for fear we shall be identified with them? Are we avoiding the rough-and-tumble of practical affairs? Are we letting our fears, our shrinkings, our esthetic sensibilities, our laziness, our pride, our complacency wall us in? If so, we are not building Jerusalem. We are not taking up our cross.

Day after day, week after week, God pours into us the boundless power of His sacramental grace. What have we done with it, how have we dammed it off, that so small a measure of it is poured out again to the world?

"O God who hast made of one blood all nations of men for to dwell on the face of the whole earth and didst send thy

blessed Son to preach peace to them that are far off and them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy Kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*"

The Essay Contest

JUDGES for this year's Church school essay contest, we are happy to announce, are Bishop Penick of North Carolina, the Rev. Dr. Bernard Iddings Bell, and Judge Hubert T. Delaney. The results of their scrutiny of the essays will be announced in our educational issue of May 13th, in which we plan to publish some of the prize-winning essays.

The subject of the contest being "Toward Christian Race Relations," we selected our slate of judges with the idea of getting men particularly fitted to deal with this topic. Bishop Penick's qualifications and Dr. Bell's are, of course, well known to Churchpeople. Judge Delaney's are equally well known in other circles. He is one of the abler young Negro jurists, a practicing Churchman and justice of the Domestic Relations Court of New York City.

At this writing, entries are in hand from a sizable number of schools and we are expecting more before the final deadline for receiving the essays, March 22d. This year, we are glad to note, there are more entries than usual from members

of racial minority groups. They write, of course, as Americans, but as Americans who have been even at this early age brought face to face with the essay subject as a practical problem.

Reprints?

SEVERAL REQUESTS have been made for reprints of Judgment at the House of God by Chaplain Dubois, together with the editorial, Judgment Must Begin, which accompanied it. If sufficient orders are received, we shall be glad to reprint this material as a 12-page pamphlet including the statement by the 100 Army and Navy Chaplains which is the source of both article and editorial. The price will be no more than 10 cents each, 7 cents in quantities of 10 to 100, and 5 cents each in larger quantities (plus postage).

We have also received requests for Richardson Wright's article, Four Altars, which appeared in our issue of March 18th. If a sufficient number is received, this can be reprinted as a four-page pamphlet at 5 cents each, 4 cents in quantities of 10 or more, and 3 cents in quantities of 100 or more (plus postage).

Since we undertake reprints primarily as an accommodation to readers, we should appreciate prompt advance ordering of as many of these as you desire, so that we may know whether you want us to proceed with the reprinting.

CALVARY, 1945

*"Surely He hath borne our griefs, and carried
our sorrows."*

WAS CALVARY so painful, Lord,
And was each footstep slow and weak?
(I feel the heavy gun — the sword —
And overhead the bombers speak.)

What of the whip — the lash — the goad;
What of Thy brow the thorns press on?
(I follow where the breaking load
Presses their back from dusk to dawn.)

What of the cross — and of the nails —
Did not that suffering suffice?
(My love, continuing, avails
To make of hell a Paradise.)

But once You hung upon a tree,
Once pardoned men, while women cried.
(These shuddering limbs are part of me,
In their wild death throes, I have died.)

Oh, Christ! Then is it without end —
The prayer — the pardon — the last goal?
(Until the end of time, the friend
Who seeks for Me — I seek that soul.)

LOUISA BOYD GILE.



Erwing Galloway.

The Holy Week Collects

Palm Sunday

March 25th

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

Monday

March 26th

THE WAY of the Cross the way of peace? That is what the Collect teaches, though the world ridicules this idea. The world urges us to find the easy way, escape pain and trouble, seek pleasure and avoid hardship. The athlete knows that to build up his strength he must keep at his training. The artist knows that to perfect his work he must practise unremittingly. The Christian knows that to achieve spiritual perfection he must walk in the Way of the Cross, following in the footsteps of God's dear Son. At the beginning of this Holy Week we must set ourselves to follow in His steps, welcoming any pain and suffering, toil and grinding exercise. We must trust God's knowledge that this is the way, and seek our true life and peace by walking in the Way of the Cross.

Tuesday

March 27th

"TAKE joyfully the sufferings of the present time." At the moment of suffering it is so hard to imagine its ending. In time of sorrow it seems impossible that comfort can come. Yet we recall pain that did give place to relief, sorrows that proved blessings. Even when we try to remember severe pain of a long ago illness the memory is mercifully dulled and we cannot in imagination recreate that actual suffering. Let these thoughts help us take joyfully sufferings of the present time. We have the gracious promises of God that these are temporary, that there is glory to be revealed that so far surpasses present difficulties that there is no comparison. Perhaps we shall not be called upon to endure such agony as our Lord underwent; perhaps we may, in other ways, experience great pain and shame. Holy Week should help us take joyfully the sufferings of the present time.

Wednesday

March 28th

"THOSE mighty acts whereby Thou hast given unto us life and immortality." This Holy Week is half gone but we are coming to days full of great value to us and it is well that we pray for God's help to meditate rightly on their meaning. The Crucifixion will show us how our redemption was won, and the Resurrection will give us renewed assurance that the powers of sin and death have been broken. So tremen-

dous are these truths that we are reminded in today's Collect to turn our minds, reawakened in proportion to the spiritual gains we have made this Lent, to receive again the teachings of these great events, not as hearing a familiar story once more but preparing to find new enlightenment and fresh help. Tomorrow, as we recall the Institution of the Blessed Sacrament, we shall share the supreme means by which the power of these mighty acts can be our very own.

Maundy Thursday

March 29th

"THE BODY and the Blood." With what praise to God and thanksgiving for His loving care should we dwell on this evidence of the divine Love. Through God's gifts of bread and wine, by the power of the Holy Spirit, there is available for us the very Person and Life of Christ, who comes to us that we may be as one with Him. Words can hardly do justice to the tremendous truths in the phrase, "This is My Body, My Blood." Only by living in the spiritual strength of the wonderful gift can we realize to the full how great a thing God does for us when He gives us this pledge of life eternal. When we recall how open and simple the way is made for the union of the soul with God, we should resolve to make frequent and regular use of the Holy Communion. When we recall how great is the gift given, we should further resolve to make every possible preparation for the worthy receiving of this precious Gift.

Good Friday

March 30th

"CONTENT to be betrayed and suffer death." In the face of ignominy and pain our Lord was content to endure crucifixion because He knew He was fulfilling the will of God. "There was no other good enough to pay the price of sin" and so He was content to go on, in the greatness of His love and offer Himself for God's family that we might live. We are called upon to follow Him, content to accept any suffering that gives us fellowship with Him. Suffering borne in companionship with our Lord makes our life an evidence of His power working in us to preserve us unto everlasting life. Such suffering is often a means of helping others in God's family as they see in us the power that comes from Him. If we willingly share with Him whatever comes upon us we help fulfil the prophecy, "He shall see of the travail of His soul and shall be satisfied."

Easter Even

March 31st

"THE GATE of death." How wonderful it is to realize that death is but a gate, a barrier that swings easily open and allows the soul to pass through into the freshness and beauty of Paradise, the garden of God. To the faithful this thought brings such comfort, that whether we contemplate our own passing or that of another, there is put before us the joy of a soul entering into blessedness and we are helped to see that there is no sting in death, but that it is a release of the soul into its true destiny. These gracious promises are offered to those baptized into Christ and who in this life strive to continue as faithful followers of Him until the end shall come. Then, still following in His steps, we pass to our joyful resurrection.



BOOKS



JEAN DRYSDALE, EDITOR

The Seven Last Words

AND WAS CRUCIFIED. By Frank Damrosch jr. Morehouse-Gorham Co. \$1.25.

These meditations on the Seven Last Words of our Lord are written with real devotion and sincerity. There is nothing exceptional about them but they are nevertheless valuable as the basis for Good Friday devotions and for consideration of the meaning of the Cross in the presence of the contemporary world conflict. The illustrative material is simple and applicable. Perhaps more telling than the others, though they are all good, is the treatment of the Fourth Word, "My God, My God, Why hast thou forsaken me." It should help to clarify in the minds of many sincere Christians their misunderstanding of the meaning of these words.

NORMAN L. FOOTE.

Strong and Eager Faith

OF THE IMITATION OF CHRIST TODAY. By Winifred Kirkland. Macmillan. \$1.00.

"In a century that daily grows more remote, the fifteenth, a beautiful book was written. It is a book that looks back at Jesus from the perspective of that century, and from the seclusion of a monastery, and from the security of a great established church. *The Imitation of Christ* reveals Jesus of Nazareth as the fifteenth century was equipped to see Him. . . . But, is the Jesus that we are seeing and seeking today the Jesus that Thomas à Kempis saw?"

So begins another beautiful book, a vividly modern, reverently intimate interpretation of the man, Jesus, His childhood, His use of time, His joyousness, His love of nature, His divine imagination, His prayer life, His human approach to His heavenly Father, His radiant understanding of age. "Today the Christ who gleams before us with both the light and the uncertainty of lightning is the Christ of comradeship."

Thomas à Kempis, if indeed he wrote the earlier *Imitation of Christ*, was a busy man, through many years a member of the Brotherhood of Common Life, a small self-supporting order. In addition to farming and housekeeping these monks made their simple living by the arduous copy-work of manuscripts. Thomas is credited with copying the entire Bible in Latin, a task that consumed the energy of 15 years.

Miss Kirkland wrote religious books but she was not a member of a religious order. She declared that "we no longer desire to run away from the world for our own spirit's sake. Escape has become cowardly and indecent." Yet I think that she must often, in the seasons of her writing, have run away from the world's distractions, from telephones and interruptions, from casual encounters, from plays and books and movies, from teas and dinners,

from her family and her friends, that she might achieve the perfection of expression demanded by her flowering thought. She would have been the first to insist that every specialist, writer, artist, surgeon, explorer, or inventor requires for fulfilled accomplishment the solitude of concentration. She rejoiced that "Kagawa followed Christ to the slums of Kobe. Grenfell was drawn from comfort to seek Christ in the hungry fishing smacks of Labrador. Schweitzer has found Christ in the heart of African savagery." The work of these men flourished from renunciation. Miss Kirkland understood this yet she failed to recognize the necessity peculiar to certain natures, their genius for religion, which, even in this present time, compels withdrawal from disturbing hindrances that they may walk with Jesus every minute of the day, feeding, at His command, the hungry souls and minds and bodies of His sheep; may offer, in companionship with Him, worship and intercession for all men.

It is a pity, too, that she has spoken so definitely of Jesus' "younger brothers, James, Joseph, Judah and Simon," for many readers will insist that they were Joseph's sons, and older. There are other statements with which some readers may take issue.

Yet the book is filled with strong and eager faith. "Once God set on our earth path a human man beautiful beyond all imagining. . . . The kingdom of heaven, which Jesus both lived and died to imbed in human aspiration, is the indestructible dream of God." Miss Kirkland ever kept this dream within her mind for her life assures us that "there is endless adventure in coming to see Jesus and in imitating Him. All of us know old men and women who keep seeing ever beside them their young Master. In that unceasing contact they become beautiful and shining, like little children." So ends this beautiful book.

PORTIA MARTIN.

Pastoral Care

PASTORAL WORK AND PERSONAL COUNSELING. By Russell L. Dicks. Macmillan. 1944. Pp. 230. \$2.00.

Out of ten years' concentrated study of pastoral counseling and the invaluable experience of chaplaincies in three metropolitan hospitals the author has developed a competent and modern description of the whole pastoral task. "It is for the purpose of assisting the average clergyman serving the average church to take advantage of the opportunity and meet the responsibility of the pastoral task before him that this book is written." The result is a fresh, stimulating treatment of a vital subject.

Asserting that pastoral work is as old as religion, the author holds that it takes on new meaning in the light of modern psychology and under the increased stres-

ses of living. He insists that information is not the important factor in counseling but the emotional-healing experience that goes with it. While he recognizes the great importance of pastoral calls for special purposes, discussing them with keen discrimination, he contends that "routine" calls are the heart of pastoral work.

Mr. Dicks maintains that if primary emphasis is placed upon a sound method the pastor's insight will develop as he goes along. "My contention is that if a minister learns a few basic methods of pastoral work and gains an understanding of the underlying conditions that make for effective pastoral work he will be able to help people." As the core of that basic approach the author urges the listening method. He rigorously condemns the failure of most clergymen to keep adequate case records of their pastoral work.

The Methodist author indicates an appreciative understanding of the Episcopal approach to pastoral care, but upholds a far higher standard than most Episcopal clergy are giving. Specifically he recommends altar-centered churches, the holding of preaching missions, a realistic approach to guilt feelings, the closing of casket at funerals and the requirement of adequate instruction of adults seeking communicant status.

An attractive format increases the reader's enjoyment of this valuable handbook. The next edition—and there will be another!—should include an index.

C. RANKIN BARNES.

Prayer Life

PRAYER AND THE SERVICE OF GOD. By Daniel T. Jenkins. Morehouse-Gorham Co. \$1.50.

Among the many works on prayer that have been published in recent years this is one of the best. It is straightforward, thoughtful, sound, and above all purely Christian. Particularly valuable is the discussion of the difficulties in the way of the life of prayer today. The author expresses clearly the distinction which must be made between the world of personality and the world of things, and within that distinction a further one between Christian prayer and other kinds of prayer.

The aim of the book is not to give us various forms and methods of prayer but rather an earnest discussion of what prayer is within the Body of Christ. Exceptionally good is the treatment of "Prayer and the Bible," "Prayer and the Church," and "Does It Matter Whether We Say Our Prayers?" The author is an English Congregational minister; but he writes from a more truly "Catholic" viewpoint than many of our own clergy. This book is commended as unusually well written, readable, and a real contribution to the study of prayer in the modern world.

NORMAN L. FOOTE.

CHURCH CALENDAR

March

- 25. Palm Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

Temptation

By the Rev. Robert Findlay Thomas

Rector, St. John's Church, Huntingdon, Pa.

TEMPTATION is a test of the will. It represents both danger and opportunity. When we are tempted there is the possibility that we may sin. But there is also the possibility that, through resistance to temptation, we may grow in grace. Only by exercise, by strain and tension, do our physical muscles grow strong. And only by enduring the strain and tension of temptation do our spiritual muscles grow strong. Without opportunities to exercise our wills against temptation, we should remain, or become, spiritually flabby.

Those the Church calls saints did not achieve sainthood because they were never tempted. It was because they *were* tempted, sorely tempted; it was in fighting great battles that they became great soldiers. Temptation is an opportunity for heroism no less than for cowardice. If we regard temptation as a challenge to our spiritual heroism, it can become a means of grace. "Blessed is the man that endureth temptation. . . ." (James 1: 12).

In Holy Baptism we "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh. . . ." Traditionally these are the three sources of temptation. Let us consider them in reverse order.

1. "The Flesh." We must distinguish between the theological concept and the popular concept of "the flesh." People use the aphorism, "The spirit is willing but the flesh is weak," as a half-jocular (and polite) excuse for physical self-indulgence. One wonders whether they really know what they mean. If by "the spirit" they mean the divine spirit in man, and by "the flesh" the natural human will, the aphorism makes sense. But if by "the spirit" they mean merely the human soul, or will, and by "the flesh" the human body, the aphorism misleads. It is not especially our animal nature which is weak, but our whole nature, centering in the will. If animal nature as such were the source of sin, then rabbits and lizards would be sinful.

That philosophy of dualism which identifies sin with the body and goodness with the soul is not native to Christianity (and is becoming less and less consistent with science). In the Incarnation our Lord assumed a human body. The Son of God could not have assumed something that was originally and essentially evil. Moreover, the intention of divine grace in Holy Communion is to "preserve" (not to suppress or mortify) our "body and soul into everlasting life." Human nature is a sacramental unit, the body being "the outward and visible sign" of the soul (in fact, as the mind, through the nervous system, directs the body, it is impossible to say just where the "mind" ends and the "body" begins).

Sin is not necessary to human nature,

which, as created by God, reflects His image. In human nature sin is an alien presence, a disease. However, this disease has become the universal inheritance of humanity. By the phrase *original sin* we express the fact of this inheritance. The tendency inevitably to sin has become native to human beings. So, while not indigenous in human nature as such, sin has become (except in the case of our Lord, and doubtless that of His blessed mother) indigenous in all individual human natures.

So, in the language of Christian morality, "the flesh" means human nature (body and soul) as an unregenerate unit. Baptism implants within us the seed of redemption, but it does not eradicate our unregenerate nature. The latter survives; so much so that St. Paul is led to say, "For I know that in me, that is, in my flesh, dwelleth no good thing" (Romans 7: 18). This is a slight exaggeration, for if human nature were totally depraved it could not respond to God's redeeming grace. But the fact remains that our nature is seriously depraved. When we renounce "the sinful desires of the flesh," we renounce not concupiscence merely, but the general desires of our depraved nature. What our "natural" soul craves is likely to represent temptation. In the deepest sense temptation is within us.

2. "The World." Again we must distinguish between the theological use of a word and the common use. It is not in its physical sense that "the world" (the universe) tempts us. Animal and vegetable life, and the inanimate order, are good, because God created them. Apparently some maladjustment in the whole natural order has developed (Romans 8: 21-22); but rebellion against God's will by creatures with free wills must be regarded as the cause, not the effect, of this maladjustment.

As a source of temptation, "the world" means human society as organized apart from God and His purposes, or what the baptismal vow calls "the vain pomp and glory of the world." Organized humanity cannot rise above the level of individual human natures. Since the latter are depraved, the former is corrupt. In society sin becomes an organized force. In combination and coöperation human sin assumes added power and fresh allure.

So, besides being tempted by the desires of our own unregenerate souls, we are tempted by the vain pomp and glory of the world. Contact with society's depravity makes it more difficult for us to persevere in the Christian life of grace. We tentatively overcome our inclination toward lust, but only to have it aroused anew by the concupiscence portrayed in a book or a stage performance. We temporarily suppress the sin of pride, but only to have it evoked again by the snobbishness of the clique to which we are socially committed.

Potentially we are greedy and covetous; professional and business competition agitates these tendencies into sins. Because we are always potentially envious, the good fortune of others can awaken in us the sin of envy.

3. "The Devil." There are temptations which cannot directly be attributed to either of these sources, and such temptations we attribute to "the devil and all his works." There is not space here to go into all the philosophical arguments against denying the existence of discarnate spirits. It must suffice to say that, in any sound philosophy, mind precedes both matter and activity. There is no reason for supposing that God, who created us incarnate, did not also create some personal spiritual beings, with free wills, who remained discarnate. Nor is there any reason for not believing that one or some of these discarnate beings not only rebelled against God, but inspired, and continue to inspire, man's rebellion.

And there *are* reasons for believing in the existence of supernatural evil beings. If we had only "the world" and "the flesh" with which to contend, our experience in temptation might logically follow the ordinary psychological laws of association and habit-formation. But such is not the case. In temptation there is an unpredictable element. Saints have found that the more earnestly they pursued piety, the more sorely they were tempted. One would suppose that, upon a man's ordination to the holy priesthood, the keenness of his temptations would abate. But instead, as every priest knows, they often increase; and constant association with sacred things does not safeguard him against them. And a layman may have such an anomalous experience in temptation as being suddenly seized with a shockingly sinful thought at the very moment he is going to the altar rail to receive Holy Communion. Such temptations appear to come no less from a supernatural source than did those of our lonely Lord in the wilderness.

Experience appears to indicate that, in addition to there being psychological and spiritual laws in temptation, there is also *individual design*. And such design, of course, requires a continuously designing mind or minds. Thus "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6: 12).

TEMPTATION AND GOODNESS

It is not in spite of the fact that we are Christians that we are tempted; it is *because* we are Christians. To one who recognizes no moral law or spiritual ideal, the concept of "temptation" is meaningless; such a person would have nothing to be tempted *from*. Temptation is a moral and spiritual experience; it presup-

poses a positive compulsion from which sin would distract us. The significance of temptation depends upon the strength of this positive compulsion. For our Lord temptation has profound significance. For the goddess it can have but little.

It is the pursuit of goodness which temptation accompanies. And in the possible distortion of the virtues themselves we see temptation's design. "... He that giveth," St. Paul exhorts us, "let him do it with singleness" (of purpose); he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy . . ." (Romans 12:8-9). Can one be generous otherwise than with singleness? Yes, he can be generous with an ulterior motive. Can one rule otherwise than with diligence? Yes, one can rule arbitrarily, dictatorially, unjustly. Likewise, in the exercise of mercy one can be patronizing; and "love" can disguise lust or mere sentimentality. Indeed, if sin did not masquerade as something good, or desirable, we could not be tempted by it. And to assail the quickened Christian conscience, sin must disguise itself as spiritual good; it must pervert the Christian graces. If "the spiritual hosts of wickedness" cannot lure a Christian into miserliness, then they will turn his generosity into sin by tainting its motive. If the sin of ruthlessness does not entice him, then perhaps his mercifulness can be turned into smug condescension. And if the Christian will not yield to hate, then perhaps his love will degenerate into selfish possessiveness.

If we trust God we need not fear temp-

tation. But neither do we need to go out of our way to encounter it. The wise Christian discovers his "occasions of sin," and then avoids them. Occasions of sin may not be the same for all; they are a very personal matter. The use of liquor is an occasion of sin for some, but not for others. Some can "gossip" familiarly and affectionately about their acquaintances without becoming malicious; others cannot. Or a friend himself may be an occasion of sin. In any case, one must have both the common sense to recognize one's occasions of sin, and the fortitude to keep away from them.

Can a man take fire in his bosom,
And his clothes not be burned?
Or can one walk upon hot coals,
And his feet not be scorched?

(Proverbs 6:27-28)

By the exercise of ordinary prudence we can avoid much, but not all, temptation. Unavoidable, unpredictable temptations will remain, especially those which lead us to infer deliberate design by the "spiritual hosts." In such temptation we must not despair. In the mystery of God's purpose for us, there may be a good reason why He permits our being tempted. But we know it is never God's will that we should sin. It is God's will that we should endure temptation, and, through endurance, grow stronger. Of course our endurance has a limit, but we may be sure God knows this limit at least as well as we do.

Against temptation we must, with God's help, erect positive discipline. To make

sin—even in the sense of avoiding it—the subject of our concentration is unwise. We should concentrate on our love for God; we should receive Communion oftener, give more time to prayer and reading Holy Scripture. Indeed, the continuous cultivation of a disciplined spiritual life is the best insurance against our surrender to temptation whenever it comes. In the actual hour of temptation, occupation with some outward activity that demands concentration will be, especially for certain types of people, the best strategy. Merely to sit idle while one's soul struggles against temptation is to be not heroic but foolish.

Having a wholesome respect for the power and cunning of our spiritual adversary, we will not needlessly trifle with temptation. But having faith in the greater power of our Incarnate Lord, who in our own nature was Himself tempted, we will not be alarmed when temptation comes. Isolated, Christians would be vulnerable. But we are not isolated. We are members of the mystical Body of Christ. To that Body's divine Head, and to all the other members of that Body (including all the saints and martyrs whose earthly lives belong to history), we are bound in the Organism of infinite and mutual love. When Satan threatens any member, however inconspicuous, the whole Organism is concerned.

We fight not alone. Behind us and with us is a corporate Power greater than the "hosts of wickedness." And we can endure the Gethsemane of temptation knowing that, beyond it, the Lord Christ's own victory will become ours.

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Dr. Sedgwick, Dr. Pott Become Honorary Clergy of Calvary

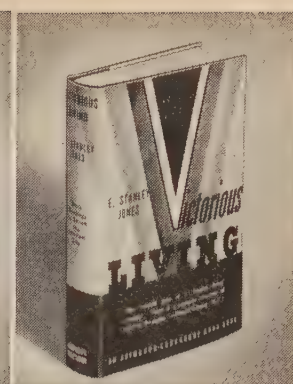
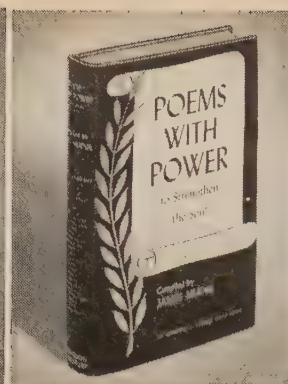
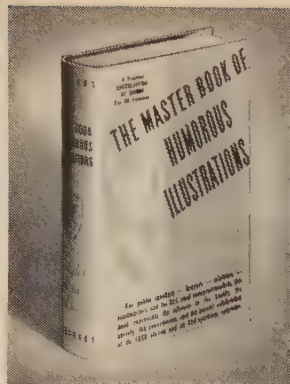
Calvary Church, New York City, announces the appointment of the Rev. Theodore Sedgwick and the Rev. F. L. Hawks Pott as honorary clergy of the parish. Dr. Sedgwick was the beloved rector of the parish from 1911 to 1924. He is now living in New York City, and takes part in the services, as well as doing a considerable amount of calling. Dr. Pott, president emeritus of St. John's College, Shanghai, China, has had an association with Calvary parish all his life. His distinguished grandfather, Dr. F. L. Hawks, was rector from 1850 to 1862, and Dr. Pott, during his later years at St. John's, was an associate minister of Calvary Church.

The present rector, the Rev. S. M. Shoemaker, says, "The presence of these two beloved and distinguished servants of God, both of them now beyond 80, brings us a very special benediction at Calvary. Both of them are known and loved in our midst, and revered for what they are and for what they have done. Their help is of the greatest assistance to us, and we like to feel that this attachment to the parish, in which they are free to work as much as they feel able, gives them the satisfaction that their years of retirement are still years of service."

Dr. Van Dusen at Grace Church

An unusual congregation filled Grace Church, New York City, on the evening of Monday, March 12th, to hear the Rev. Dr. Henry Pitney Van Dusen, president-elect of Union Theological Seminary, speak on "The Discovery of the Church by the Men of the Armed Forces in the Pacific." The congregation was made up of fathers and mothers of men and women in the armed forces, missionaries representing not only the Episcopal Church but also all the other non-Roman communions, members of the boards of directors of the many foreign and domestic societies of the land, clergy of the communions represented, social workers whose special interest is in the role the Churches will play in the postwar world, and many others. The rector of Grace Church, the Rev. Dr. Louis W. Pitt, presided.

The address, which thrilled the listeners, was for its theme the subject of Dr. Van Dusen's forthcoming [to be published in April], *They Found the Church There*. He referred to the countless stories sent home by men and women in the armed forces, telling about the Christian kindness and protection furnished them by the natives of the Pacific islands, people who not a great many years ago were savage cannibals. The missionaries went to these islands and told the people of Christ and His sacrifice for the world. They taught the natives to know what they should "believe and do" as Christians. With a



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(Page 291—The Prayer Book)

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And we must "work for the spread of His Kingdom," it says. What, really, do you do in the way of WORKING (stiff word, that) for God in the way of spreading His Kingdom? Just write it all down, all the work you do. It may make a nice picture for you. Maybe. It could. It should.

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Give! Oh yes, giving is a part of our worship. Salvation, at the source, is free, but if you *have* it, you want to give it, and that costs. So, we must give. And we want to, when we love Jesus, both of ourselves, what we have in us from and of Him, and our money. Write down how much you really love Jesus, how much He means to you, and then put over against those protestations just how much you give Him per week, both of yourself as well as of your money.

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fulness which, hundreds of soldiers and sailors and marines declared, put them to shame, these natives practised the Christian religion. Men who had been brought up in the Church said that they saw, in the Pacific, what they had been told that they should do, but what they had never done with the utter devotion of these native Christians who had so lately heard of Christ.

IOWA

"Thousand Dollar Dinner"

A "Thousand Dollar Dinner" was held by St. Luke's Church, Des Moines, Iowa, February 14th, the proceeds from which are to be used for the retirement of indebtedness on the parish house.

Tickets sold for \$5.00 per person and the dinner was served in a downtown tea-room. Much over the \$1,000-worth was sold, but as the dinner cost was paid out of the income, actually \$948 was cleared. The success of this first annual dinner assures the parish that subsequent dinners will be easier and that eight dinners will not likely be needed to pay off the \$8,000 indebtedness. The Rev. Rob Ray Hardin is rector of St. Luke's.

NORTH CAROLINA

Organize Prisoners for Religious Leadership

The Society of St. Andrew in America has been organized at the North Carolina state prison, and may be the forerunner of similar groups throughout the country to develop religious leadership among prisoners in penal institutions.

For many years the Brotherhood has sponsored religious services in prisons and penitentiaries, and this is the first step to place the activity on a permanent basis.

In establishing the society in Raleigh, N. C., the Brotherhood created Armstrong Chapter No. 1 in honor of Frank Armstrong, Negro honor prisoner and active lay worker among the Negro inmates of the state prison. Armstrong was named president of the group, and other Negro honor prisoners were elected to the other offices. Meetings will be held twice monthly.

WYOMING

Cathedral Pulpit Honors Rev. David Thornberry

As a tribute to the ministry of a man so popular with his parish that members of many communions contributed to its cost, a beautiful walnut pulpit was dedicated in honor of retired Dean David W. Thornberry in St. Matthew's Cathedral, Laramie, Wyo., on March 11th.

The new pulpit was acquired through the efforts of the Talbot Guild, an organization created by Dean Thornberry, to replace the original octagonal structure of stained wood which was hastily made on the day before the dedication of the Cathe-

dral in December, 1896. At the base of the pulpit is inscribed: "To the glory of God and in Thanksgiving for the Ministry of David Thornberry, D.D., 1913-32."

After more than 46 years of service, he retired in 1944 to Birmingham, Mich., where he occupies a small house which he describes as "right up against a deep, well-wooded ravine, where there is a big lot and plenty of room for flowers and vegetables, which to me is a pleasant prospect for spring." The dean was rector of St. James' Church for two and one-half years in Birmingham, beginning in 1905. He served St. Paul's Church, Virginia, Minn., as rector from 1933 to 1944.

When Dean Thornberry, with his big voice and infectious smile, took up his duties at Laramie on January 12, 1913, he immediately began increasing the size of the parish and founding many active organizations. Among his varied activities was the charge and care of missions in three small Wyoming towns surrounding Laramie. He participated as president of the council of advice, a member of the trustees of church property, and chairman of the examining chaplains.

SPOKANE

Columbia River Churchman

Copies of the first number of the new diocesan magazine, *Columbia River Churchman*, being published by the missionary district of Spokane, have been distributed to more than 5,000 families, individual communicants, and friends of the Church in the district. Although the current issue is numbered Vol. II, No. 1, Editor W. F. Swindler of the University of Idaho, asserts, "The first volume consisted of one number and was issued in 1934 in mimeograph form, so that I think we can legitimately claim this a fresh start!"

Bishop Cross, who is associate of the new magazine, and Dr. Swindler have been alternately planning for and conferring about the magazine since last summer. W. H. Farnham jr. is the manager. In format, the magazine is modeled after that made famous by Bishop Jenkins in his *Desert Churchman*.

It is planned for the current year to make the *Columbia River Churchman* a quarterly and to devote each issue to promoting some district-wide project which is in immediate prospect. For instance, the first issue emphasizes the visit of Dr. Merrixx as new field representative of the National Council. The remainder of the issue is made up of local items, from as many different parishes and missions as possible.

MICHIGAN

Detroit City Mission Change

The executive council of the diocese of Michigan received notice recently that a change in policy with regard to one of the activities of the Detroit City Mission had been made. The announcement came

rough John C. Spaulding, senior warden of Mariners' Church, where the City Mission activities are centered.

The change involves Page House, Detroit, which has been maintained for several years by the City Mission as a home for needy women. This work has now been taken over by Christ Church parish, which owns the property in which the home is housed. Page House is to be operated under the auspices of Christ Church and will have no further connection with the Detroit City Mission.

Mr. Spaulding has been appointed chairman of a committee which will supervise the work of the City Mission until a new superintendent is elected to succeed the Rev. David R. Covell, who is to be chaplain and professor of sociology at Hobart College.

Toronto Sisters Conduct Lenten Quiet Days

Lenten quiet days for men and women were held by the Sisters of St. John the Divine, Toronto, Ontario, on several occasions in the diocese of Michigan during March.

The Sisters were brought to Michigan again this year (for the third time) by the diocesan Altar Guild. Their first engagement was in St. Alban's Church, Highland Park, on March 7th. A Communion service opened the quiet day. Later, the Sisters spoke to groups of business and professional women, and high school young people, and also conducted an afternoon meditation in the Church.

The Sisters visited the Church of the Incarnation, Detroit, on March 9th; Christ Church Chapel, Grosse Pointe Farms, March 11th; St. Mary's, Detroit, March 12th; and St. Philip's, Rochester, on March 14th. The public was invited to all meetings except the Monday morning meeting at St. Mary's, which was for associates only.

MINNESOTA

Magna Charta Service

A Magna Charta service, sponsored by American and British patriotic societies of St. Paul and Minneapolis, was held in the Cathedral Church of St. Mark, Minneapolis, on March 11th.

Bishop Keeler of Minnesota presided and extended greetings. Others participating in the service were Dean Charles P. Deems of the Cathedral; L. H. Lamb, British consul for the Twin City area; and the Rev. Canon Askey, rector of All Saints' Church, Winnipeg, Canada, who preached the sermon.

Music was provided by the Cathedral choir, the Clan Campbell Band, and a trumpet trio. A feature of the service was the massing of flags of the 20 societies represented. This was climaxed in the presentation to the Cathedral Chapter of a British flag by Bradshaw Mintener, president of the English-Speaking Union.

The purpose of the service was to demonstrate the unity of the English-speaking nations in their determination to pre-

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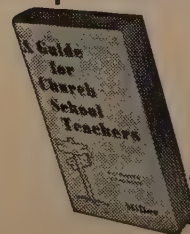
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serve the ideals and institutions whose roots are to be found in the principles enunciated in the *Magna Charta*, and to pray for a continuance of that unity to the end that those principles may become vital factors in the world organization toward which the nations are moving.

The entire congregation was invited by the Daughters of the British Empire to be their guests at tea in the Cathedral parish house following the service. The tea was given in honor of Mrs. George Cooke Adams, founder and first president of the Daughters of the British Empire.

SAN JOAQUIN

Convocation Stresses Progress

The 36th annual convocation of San Joaquin meeting in St. John's Church, Stockton, Calif., January 23d to 25th, showed that Bishop Walter's first year as chief pastor to the Church in San Joaquin has been one of great progress and accomplishment. Every parish and mission in the district has advanced in zeal, with tan-

gible results evident in building improvements, increased congregations, and fuller programs. One of the greatest advances has been in stewardship, as it was reported that the average pledge increase for each church is \$1,000. Many aided missions have voluntarily increased their share of the vicar's stipend, thereby releasing funds for new work.

One new mission was organized during the year, and a building purchased for it. A new Bishop's house and two rectories were purchased. The district headquarters were extensively redecorated, as well as property in five other places. Work was rejuvenated in one place, previously closed, and plans are being made for opening new missions in several places.

Plans are progressing to raise a \$500,000 endowment and improvement fund. Above this, many parishes are raising funds up to \$50,000 for local improvements and buildings.

The Woman's Auxiliary was completely reorganized with a subsequent remarkable stride of progress and the oversubscribing of quotas in many places.

Bishop Walters again stressed his ten-point program which he had outlined earlier in the year. The program covers zealous religion, pastoral and parochial efficiency, Christian education, Forward in Service, laymen's work, active endeavor in planting new churches, rural and racial work, furthering Christian unity, and greater results financially. He also spoke of the desire to open work among the large Mexican and Filipino population in the district planning for continuance and permanence in this work.

The convocation made a number of important changes in the district canons, establishing new committees, and changing the executive council membership. In the latter, the president of the Woman's Auxiliary was given a seat and vote. To the members elected by convocation to executive council the Bishop is empowered to add one clerical and one lay member of his own choice. The Cathedral constitution was amended to make its official chapter more effective and efficient. It was officially kept as a Cathedral, but insofar as its affairs in Fresno are concerned, it was made a parish church, with the cathedral chapter composed of local laymen, with the dean and Bishop and chancellor members *ex-officio*.

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ELECTIONS: In addition to members whose terms have not yet expired, the following were elected to the executive council: Rev. Messrs. A. H. Scott, R. H. Cox; C. R. Crippen. Those appointed by the Bishop are: Rev. L. M. Brown, H. Frame. Council of advice for 1945: Rev. Messrs. G. F. Pratt, A. L. Walters, J. M. Malloch, R. H. Cox; Messrs. C. Cree, C. Crippen, H. Segerstrom, A. W. Anderson. Examining chaplains: Very Rev. J. M. Malloch, Rev. C. Hill, Rev. T. Olsen. Chancellor, W. C. Cook.

PANAMA

First Youth Congress

The first youth congress of the district of Panama was called on February 11th at St. James' Church, Red Tank, as an outgrowth of the first youth conference held last December 14th and 15th at Christ Church-by-the-Sea, Colon. Over 200 young people turned out to the meeting which began Sunday afternoon with an address by Fr. George F. Packard on "Youth's Task in the Church Today." He told of the work being done in the Church today with youth, the development of the UMCY and how the National Youth Division of National Council works, then outlined the way the district should formulate plans in order to be in line with the national plans. The congress then divided into sections in which the suggestions made by Fr. Packard were discussed and recommendations drawn up and were presented at a final meeting at 5 P.M. Adopted by the youth as a whole, the recommendations resulted in the district organizing along the lines of the National Youth work recommendations. Wallace Hayes of Christ Church was elected president; Sylvester Orstill, vice president; Marion Morrell, secretary; and Lloyd Carter, treasurer.

After supper, served by St. James', the meeting closed with Evensong and a sermon by the Rev. M. A. Huggett, canon of

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the Cathedral and recently arrived on the steamship to be civilian chaplain for the armed forces.

Fr. L. B. Shirley presided over the meeting as chairman of the committee on arrangements and led one of the discussion groups. Other leaders were Fr. Fergus, Fr. Osborne, the Rev. C. A. Cragwell, the Canon, and A. E. Osborne, supervisor of education in the Canal Zone's Colored schools.

MASSACHUSETTS

Mothering Sunday

The Cathedral Church of St. Paul, Boston, under Dean van Etten's leadership, cherishes tradition and also with initiative launches out into new ventures. Thus March 11th, Fourth Sunday in Lent, was occasion for observance of the old English custom of a Mothering Sunday, and coffee and Simnel cake were served. The latter was always served to children coming from their apprenticeships home to their mothers on that day in Old England.) A new venture is the sponsoring of a series of Boston Civic Hours, as an aid toward the solving of the city's problems and ensuring a fairer future. Already a representative of the City Planning Board has spoken of harbor and airport, and a representative of good government has discussed the public school system.

VERMONT

Burlington Citizens Contribute To Sunday Sermons

★ The Rev. Charles Martin, rector of St. Paul's Church, Burlington, Vt., is using the Forward in Service subject, the Christian Doctrine of God, as the basis of his Sunday sermons during Lent. In preparation for this sermon series,

Mr. Martin wrote to representative members of the community—professional people, business people, housewives, ordinary citizens—to get their points of view on what the Church might do to meet the needs of the people most effectively. Some of the responses are as follows:

A newspaper man says: "The way to the revival of religious faith may not be the same for all people. But I have the feeling that for many it must come through relearning to pray. I say 're-learning' because I think prayer has become a lost art."

A teacher, speaking of standards, says: "Youth needs to have a stronger hope that something can and will be done to make a new world after the war. The long view is too long for a generation of young people, yet a strong hope and the appearance of clear objectives, outlined by leaders in whom they have faith will do much to inspire them to act rather than to yield to cynical defeatism."

A United States senator writes: "I believe that a minister of the gospel can serve the Lord and humanity by being quite specific in advocacy of means and machinery for specific conciliation and settlement of disputes among nations, and for the development of international law on a basis of rights, rather than on the present basis of precedents."

A schoolman calls attention to an article in a newspaper, which raises the question that troubles many thinking peoples: "In that colossal drama of savagery, death, destruction, and suffering, running the whole gamut of emotions, it is revealed once again that 1,900 years of Christianity have not succeeded in raising or ennobling man."

A lawyer, thinking of the strain and tension, the anxieties and worries in which we are all working, suggests that we need some help to carry on the burdens and to make us more tolerant and considerate of the other fellow.

E D U C A T I O N A L

SECONDARY SCHOOLS

Prescott Preparatory School To Reopen in Arizona

The Prescott Preparatory School for Boys at Prescott, Ariz., will reopen this fall, with Donald E. Wilson as headmaster. Started in 1938, when the people of Prescott contributed some \$12,000, the school had one successful year. The headmaster then resigned to establish a school of his own.

Mr. Wilson, a graduate of the University of Missouri, with the degrees of Bachelor and Master of Arts, is 39 years old. Formerly at the Western Reserve School in Hudson, Ohio, he is now headmaster of the Lower School of Peddie.

Bishop Mitchell, as the chairman of the board, has been the prime mover for the reopening of the school. He states that the Rev. Arthur B. Kinsolving II, the Bishop-elect of Arizona, approves of the plan to reopen the school.

COLLEGES

Dr. Covell Becomes Hobart's Chaplain

The Rev. Dr. David R. Covell of Detroit has been appointed chaplain of Hobart College, according to an announcement by Dr. John Milton Potter, president of Hobart and William Smith Colleges.

Former executive secretary of the diocese of Southern Ohio and, since August, 1942, rector of Old Mariners' Church and superintendent of the Detroit Episcopal City Mission, Dr. Covell succeeds the Rev. Stuart G. Cole.

In addition to acting as chaplain of Hobart College, on the Swift Foundation, Dr. Covell will be lecturer in sociology on the faculty of Hobart and William Smith Colleges.

After ten years of parochial work in Washington he spent five years as executive secretary of the diocese of Los An-

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geles, and an equal term in New York City as general secretary of the Field Department of National Council.

SEMINARIES

Retreats at Nashotah

The Rev. Bonnell Spencer, OHC, was on the Nashotah House campus from February 26th to March 5th, to give the two annual retreats at the seminary. The

retreat for seminarians was from the evening of February 26th until after Mass, March 2d. This was followed by a shorter retreat given for the collegians who are completing their college course at Carroll College, Waukesha. The latter retreat was from the evening of March 2d until after Mass, March 5th.

Fr. Spencer remained on the campus a few days after the retreats, to confer with faculty and students and to transact business having to do with the *Holy Cross Magazine*, of which he is editor.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Robert James Belt, Priest

The Rev. Robert James Belt, retired, of Crafton, Pa., died March 8th in Mercy Hospital, Pittsburgh, at the age of 69.

Born in Dublin, Ontario, Canada, he attended the Detroit College of Law and was admitted to the bar. He attended Western Theological Seminary and was a graduate of Nashotah House. He was ordained priest in 1906 by Bishop Seymour.

From 1906-1908 he served as secretary to Bishops Seymour and Osborne. In 1908 he married Olga Gerlach of Chester, Ill., and they went immediately to West Plains, Mo., where he served All Saints' Mission until 1922. From 1922 to 1927 he served as minister in charge of the Church of the Transfiguration, Clairton, Pa. He then served as priest in charge of St. James' Church, Mansfield, Pa., and associated mission, for two years. In 1929 he became rector of the Church of the Resurrection, Baltimore, but after two years his health failed and he retired to Crafton, Pa. Occasionally he was able to assist with Communion services at Trinity Cathedral, Pittsburgh.

Funeral services were conducted in Trinity Cathedral, Pittsburgh, by Bishop Pardue and Dean Moor. Burial was at Doniphan, Mo., where his wife now expects to reside.

Haywood L. Winter, Priest

Chaplain (Major) Haywood L. Winter, United States Army, died suddenly January 20th in New York at the age of 57. Since his retirement in 1930, he had been residing in Ridgefield, Conn.

Born November 11, 1889, in Waco, Texas, he attended the University of Texas, Virginia Theological Seminary, and General Theological Seminary. He was ordained priest in May, 1912, by Bishop Kinsolving and served as curate of St. Thomas' Church, New York City, from 1911-1912; and as rector of Grace Church, Galveston, Texas, from 1912-1914. He married Louise Holmes Foster and had two children.

In 1914 he became a chaplain in the United States Army, serving at Douglas, Ariz.; then Schofield Barracks, Hawaii; Fort Manmouth, N. J.; Fort Des Moines, Iowa; and Fort Moultrie, S. C.

He was retired in 1930 because of disability in line of duty.

Howard Bell Ziegler, Priest

The Rev. Howard Bell Ziegler, son of the late Rev. Paul Ziegler of Detroit, and brother of Bishop Ziegler of Wyoming, and the Rev. Carl G. Ziegler, rector of Grace Church, Ishpeming, Mich., died March 1st at Reading, Pa.

Fr. Ziegler served many parishes and missions in the dioceses of Connecticut, Marquette, New York, Newark, Bethlehem, New Mexico, Michigan and Chicago. He was born in Detroit, August 21, 1879, and retired because of ill health in 1937. For the past eight years he has resided in Reading, Pa., and as unofficial chaplain of the Central YMCA has befriended and helped innumerable men and boys. His correspondence with servicemen throughout the world was immense.

REQUIEM EUCHARIST

A Requiem Eucharist was celebrated at St. Mary's Church, Reading, March 4th, by the Rev. John H. Lehn, rector, assisted by the Rev. T. B. Smythe, rector of St. Michael's, Birdsboro, and the Rev. F. A. MacMillen, rector of Christ Church, Reading.

Fr. Smythe read the Burial Office and

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DEATHS

at Leighton, Pa., the Rev. H. J. Wyatt officiated at the committal. The Bishop of Wyoming was present.

Mrs. William Hardin

Ella Kate Troy Hardin, widow of the Rev. William Hardin, archdeacon of North Carolina, died March 11th in Rowan Memorial Hospital, Salisbury, N. C., where she had been a patient for a year.

Funeral services were conducted March 13th in St. Luke's Church, Salisbury, and burial was in Chestnut Hill cemetery.

After her marriage to Mr. Hardin, they lived at various places in North Carolina where he held pastorates, going to Salisbury from Gaston in 1912.

Mrs. Hardin is survived by a daughter, Mrs. Marie Sigmon; and two sons, Ernest L. Hardin and William Hill Hardin jr., all of Salisbury; and a sister, Mrs. W. L. Haddin of Waynesville, N. C.

Miss Marguerite Thomas

Miss Marguerite Livingston Thomas, a former treasurer of the United Thank Offering in the diocese of Massachusetts, died on February 22d after a period of failing health, and was buried from Christ Church, Cambridge. Miss Thomas is survived by a sister, Mrs. Howard L. Blackwell.

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ANNOUNCEMENTS

Memorial

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Not hard for you to find your way, I think,
To open aisles of kindness above
Ahead there was the steady call of home
And dark has never hushed the voice of love.
Not hard for you, accustomed to long trails
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And so that you might make no least mistake
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—Lilla Vass Shepherd

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Allen, Rev. J. Ethan, vicar of All Saints' Church, Saugatuck, Mich., is also vicar of St. Michael and All Angels', R. D., Grand Junction, Mich. Address: 245 Elizabeth St., Saugatuck.

Allin, Rev. John Maury, recently ordained deacon, became minister in charge of St. Peter's Mission, Conway, Ark., March 11th.

Balcom, Rev. John M., was transferred from St. Stephen's, Fort Yukon, Alaska, to St. Timothy's, Tanacross, Alaska, March 1st.

Carrington, Rev. Francis L., rector of St. Matthew's Church, Bloomington, Ill., will become rector of St. Paul's Church, Owatonna, Minn., and priest in charge of St. Peter's, Kasson, and St. Matthew's, West Concord, May 1st. Address: 122 West Mill St., Owatonna.

Dixon, Rev. H. Campbell, formerly rector of St. Paul's Church, Louisville, Ky., became assistant at St. John's, Detroit, February 1st. Address: 3037 W. Philadelphia Ave., Detroit 6.

Driver, Rev. William Aaron, priest in charge of St. Stephen's Mission, Seattle, Wash., is now rector of St. Stephen's Parish, Seattle.

Groves, Rev. Edward A., who was ordained deacon March 10th by Bishop Block in St. Paul's Church, Burlingame, Calif., is now deacon in charge of St. James' Church, Centerville, Calif.

Guiley, Rev. H. Augustus, formerly vicar of Trinity Church, Guthrie; St. Mary's, Edmon; and St. Alban's, Cushing, Okla., became rector of St. Matthew's Church, Enid, Okla., February 14th. Address: 205 N. Madison St., Enid.

Hafer, Rev. Kenneth J., formerly a Reformed minister, now a candidate for Holy Orders and a licensed lay reader, became vicar of St. John's Church, Westfield, Pa., March 1st. Address: St. John's Rectory, Westfield.

Jacobs, Rev. William, formerly assistant rector of St. John's Church, Knoxville, Tenn., and students' pastor at Tyson Student Center, University of Tennessee, became rector of St. Paul's Church, Newport, Ark., March 11th.

Jellison, Rev. Frederick E., formerly rector of Trinity Church, Findlay, Ohio, became assistant at Trinity Church, Toledo, Ohio, March 8th. Address: 316 Adams St., Toledo.

Kahl, Rev. Adolph W., vicar of All Saints' Church, Aliquippa, Pa., will become vicar of Mount Calvary Church, Camp Hill, Pa., April 1st.

Kenyon, Rev. Arthur L., formerly rector of Ascension Church, Middletown, Ohio, will become rector of Trinity Church, Alliance, Ohio, April 8th.

Shaffer, Rev. Frank L., rector of Grace Church, Defiance, Ohio, will become rector of St. Alban's Church, Cleveland Heights, Ohio, April 8th. Address: 2431 Overlook Road, Cleveland Heights 6.

Spinner, Rev. Ralph J., priest in charge of St. Ambrose's Mission, Chicago Heights, Ill., will also become priest in charge of St. John's Mission, Flossmoor, Ill. Address: 53 West 15th St., Chicago Heights.

Whitcomb, Rev. James L., rector of St. Barnabas' Church, Troy, N. Y., will become rector of Grace Church, Hastings-on-Hudson, N. Y., April 22d.

Winborne, Rev. Ernest McG., chaplain of Seaview Hospital, Staten Island, N. Y., will become rector of St. Andrew's Church, in the Harlem section of New York, April 16th.

Ordinations

Deacons

Atlanta—Edward T. Small was ordained deacon February 19th by Bishop Walker of Atlanta in Grace Church, Gainesville, Ga. He was presented by the Rev. Raymond E. Fuessle who also preached the sermon. The Rev. Mr. Small is deacon in charge of Grace Church, Gainesville.

Maryland—Robert Paul Holdt was ordained deacon March 3d in the Church of the Messiah, Hamilton, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Allen J. Miller and the Rev. Robert O. Kevin jr., preached the sermon. The Rev. Mr. Holdt will become a missionary, under National Council, to Alaska.

—Austin Frederick Schildwachter was ordained

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deacon by Bishop Powell of Maryland in St. Mark's-on-the-Hill, Pikesville, Md., March 7th. The Rev. Mr. Schildwachter is deacon in charge of St. Matthew's Church, Oakland, Md.

Massachusetts—Alfred Warren Burns was ordained deacon by Bishop Heron, Suffragan of Massachusetts, February 28th in St. Andrew's Church, Wellesley, Mass., whose rector, the Rev. Philemon F. Sturges, presented the candidate. The Rev. Archie H. Crowley preached the sermon. The Rev. Mr. Burns is curate of Grace Church, Lawrence, Mass.

—Edward Price was ordained deacon by Bishop Sherrill of Massachusetts February 28th in the Leslie Lindsay Chapel of Emmanuel Church, Boston. He was presented by the Rev. Edwin W. Grilley and the Ven. Herbert L. Johnson preached the sermon.

Oklahoma—Benjamin Franklin Williams was ordained deacon March 4th in Trinity Church, Tulsa, Okla., by Bishop Casady of Oklahoma. He was presented by the Rev. Edward H. Eckel who also preached the sermon. The Rev. Mr. Williams is deacon in charge of the Church of the Good Shepherd, Sapulpa, Okla. Address: 415 E. Thompson St., Sapulpa.

Tennessee—William Briggs Garnett was ordained deacon by Bishop Sherrill of Massachusetts acting for the Bishop of Tennessee in Emmanuel Church, Boston, February 28th. He was presented by the Rev. Edwin W. Grilley and the Ven. Herbert L. Johnson preached the sermon.

—Alexander Malcolm MacMillan was ordained deacon March 4th by Bishop Maxon of Tennessee in St. Luke's Church, Jackson, Tenn. He was presented by the Rev. William J. Loaring-Clark

and the Rev. Fleming James preached the sermon. The Rev. Mr. MacMillan is assistant at Holy Trinity Church, Memphis, Tenn.

Priests

Colorado—Whiting, Rev. Robert W., was ordained priest by Bishop Ingley of Colorado February 28th in St. Thomas' Church, Alamosa, Colo. He was presented by the Rev. Leon E. Morris and the Rev. H. M. Walters preached the sermon. The Rev. Mr. Whiting is priest in charge of all the work in the San Luis Valley with headquarters at Alamosa.

Military Service

Lukens, Rev. A. M., formerly rector of St. Luke's Church, Fort Collins, Colo., has been commissioned a Navy chaplain.

Sudlow, Rev. Robert J., rector of St. Bartholomew's Church, Ho-Ho-Kus, N. J., has been appointed an Army chaplain and entered Chaplains' School on March 23d. Permanent address: 569 Wyoming Ave., Kingston, Pa.

Zimmerman, Chaplain (Comdr.) John D., formerly chaplain of the USS Miami, has been ordered to the Navy Yard, Portsmouth, Va., for duty.

Degrees Conferred

Clarke, Rev. Stephen C., rector of St. Mark's Church, Pasadena, Calif., was awarded the honorary degree of Doctor of Divinity on February 26th by Occidental College. Dr. Clark is also secretary of the diocese, and editor of the Los Angeles edition of *Forth*.

Hassinger, Rev. Howard H., assistant professor of Christian Ethics and Moral Theology at Seabury-Western Theological Seminary, was awarded the honorary degree of Doctor of Sacred Theology by Hobart College, at a special convocation on February 22d.

Lay Workers

The National Council Church Mission of Help announces the appointment of Miss Edith S. Baxter as assistant. Important among her duties will be responsibility for the recruiting of a trained social work staff for the societies and of Episcopal students in colleges and graduate schools for social work in the Church. It is expected that she will spend considerable time in the field in consultation with the member societies, under the direction of Miss Edith Balmford, the executive secretary.

Miss Baxter was most recently a communicant of St. Stephen's Cathedral, Portland, Ore., where she was active in the work of the church school and the Girls' Friendly Society and was directress of the altar guild.

Miss Fannie M. Parkin, a cousin of Dr. Lula M. Disoway, will go to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, to fill the long vacant post of cook. She expects to leave for the field, with Dr. Disoway, early in April. Miss Parkin heard of the desperate need for a cook at the hospital, aid volunteered. She has spent most of her life in Philadelphia. She is 19 years old, a graduate of the Germantown High School, and has been working as Progress Representative for the Naval Aviation Supply Office in Philadelphia.



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Rev. Richard Millard

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Sun.: 8, 9:30 & 10:45 a.m.

At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Very Rev. F. Eric Bloy, D.D., Dean

Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11



GO TO CHURCH DURING LENT



LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

Mark's Church, Texas Ave. & Cotton St., Shreveport
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore
Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. Holy Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison
Rev. John O. Patterson, Rev. E. M. Lofstrom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
Rev. G. Clarence Lund
Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 5 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday

NEW YORK—(Cont.)

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York

Rev. Charles Howard Graf, Rector
Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

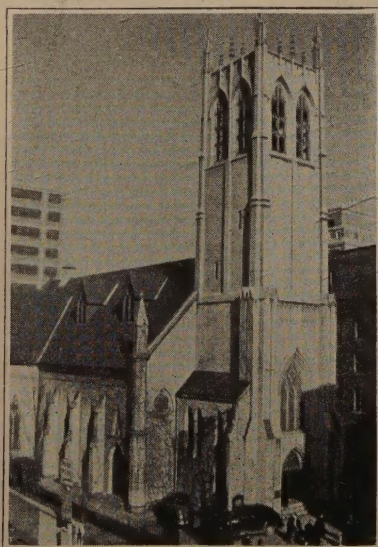
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3



CHURCH OF THE EPIPHANY
WASHINGTON, D. C.

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. at 5th St., Tulsa

Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Chester, Pa.

Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket

Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant
Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop

Christ Church, East Ave. near Broadway, Rochester

Rev. D. H. Gratiot, Rev. K. W. Dunkerley
Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg, Va.

Rev. C. W. Sydnor, jr.
Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues.: 7:30 a.m. H.C.

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